

THE
CHRISTIAN
REMEMBRANCER.

JUNE, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta.* By HIS WIDOW. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks. 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3*l.* 13*s.* 6*d.*
2. *The Last Days of Bishop Heber.* By THOMAS ROBINSON, A. M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship. Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9*s.*
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1829. 8vo. 9*s.* 6*d.*
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 1829. 8vo. 9*s.* 6*d.*

(Concluded from p. 271.)

WE stated in our last number, that it was our intention, in resuming the present subject, to produce some further testimony on Heber's attachment to that Church of which he was so conspicuous an ornament. In so doing, we must be content only to refer our readers to his admirable article on Ecclesiastical Revenues, intended for the Quarterly Review, and published in the XXth chapter of the "Life." This paper, which admits not of abridgment, is not only demonstrative evidence of Heber's intelligent affection for his Church, but is peculiarly calculated for the correction of errors more studiously and mischievously disseminated of later years, than even at the date of its composition. As such, we strongly recommend its separate publication. To another document also we must be satisfied simply to refer—the Letter to Mr. Davies, of Bombay, written shortly after the Bishop's arrival in India, in which the episcopal authority is mildly, but most decidedly and inflexibly asserted. An attention to ceremonial and external matters, how much soever considered of inferior moment, does not certainly form a topic of much consideration with those who treat more important distinctions with indifference.

Now Heber was a high advocate of ritual decencies. We have already, in our number for last December, inserted an elaborate treatise by him, on the relative positions of the altar, pulpit, &c., and we add on this subject the following passage, from his first Charge to his diocesan clergy.

Let me express my sorrow, that so little pains have yet been taken to bring Protestant Christianity before the attention of the heathen *in its most comely and attractive form*; in that form which blends DECENCY OF ORNAMENT with perfect PURITY OF WORSHIP, and has preserved the beauties of the ancient liturgies without any intermixture of more recent superstition. The Common Prayer has been translated into Hindustani, Cingalese, and Tamil. But how few places of worship for those different nations are there, in which that excellent ritual is regularly used, with its striking and PRIMITIVE appendages of SURPLICE, FONT, and ALTAR! Even where Ministers of our own Church have officiated, I have heard, in many parts of India, of a carelessness in these particulars. I am, therefore, the more anxious to call the attention of those who hear me to the advantage, and, I will say, the duty of conforming in EXTERNAL DECORUM, no less than in spirit and doctrine, to a CHURCH OF WHICH, I TRUST, NONE OF US ARE ASHAMED; and to that beauty and regularity of worship which both well becomes the truth, and may cause the truth itself to be received with less reluctance.—Sermons in India, pp. 21, 22.

From the same Charge we extract what follows:

From even the taunts of an adversary, however, a wise man will increase his wisdom. And, if we learn, from the volume which I have quoted,* a greater moderation in our language and a greater circumspection in our deportment; *more STRICT adherence to the UNION and DISCIPLINE of the Church*; and a more careful abstinence from every thing like exaggeration in those accounts of our progress in the work which are sent to our friends in Europe, it is apparent that *some of those hindrances will be lessened which impede the progress of the truth, and that a MORE ABUNDANT BLESSING may be expected on our toils from Him who is the God of peace, of order, and of humility.*—Sermons in India, pp. 23, 24.

But further evidence on this subject will be incidentally accumulated, from an examination of a subject which may here be naturally expected. Heber (it is argued) was a warm patron of the Bible and Church Missionary Societies, and therefore must have been friendly to that ecclesiastical party, in which those bodies possess the majority of their members. The conclusion is unwarranted. We have already shewn that, as a matter of fact, his opinions were distinctly contrary to those of that party, on every essential point of the controversy. His patronage of these societies appears referable to a variety of concurring circumstances; nor do they seem to have been entirely the same circumstances which influenced his predilections in both cases. We shall, therefore, consider Heber's views of each separately, premising that two considerations probably operated in both instances; one, his great intimacy with Mr. Thornton, whose domestic bias on these subjects is well known; the other, not his wish to associate himself with any school of religionists, but the direct contrary—his sensitive apprehensions of identification with party, which

* The Work of the Abbé Dubois.

induced him to subscribe, on the one hand, to the Christian Knowledge and Bible Societies, and on the other, to the Incorporated Society for Propagating the Gospel, and to the Church Missionaries. That such was his feeling, is placed beyond doubt by the following passage from the Critique on Scott, whence we have already so liberally quoted. But even here Heber is too straight-forward to make any secret of his preferences.

To those who are possessed of the power to give largely, I would recommend the subscribing to such charitable or religious societies as they think best, *without regard to PARTY FEELINGS*. For instance, I would make a point of subscribing both to the Bible Society and to the Society for Promoting Christian Knowledge. *But where only one subscription can be afforded, I would prefer the latter, both from the double application of its funds, and because it is a sort of badge of our attachment to the Church of England.*—*Life*, Vol. I. p. 550.

But the real grounds of Heber's support of the Bible Society are detailed in two letters addressed to the editor of this publication, who was precluded, by their great prolixity, from inserting them. An abstract of the arguments which they contain may seem, however, the property of our readers. His reasons then in brief are, 1. The much greater number of Bibles which might be circulated by a combination of dissenters with the Church, than by the Church alone. 2. The policy of directing into an unexceptionable channel those resources, which the dissenters might have otherwise employed in the dissemination of sectarian tracts. 3. The relief accruing to the Society for Promoting Christian Knowledge, by throwing the burden of Bibles on another society, &c. 4. The removal of prejudices against the Church, particularly that of her opposition to the dissemination of the Bible. Such were the arguments that prevailed on the mind of Heber to support the Bible Society, not any manner of attachment to the party by whom that society has been chiefly countenanced in the Church. On the contrary, in the course of this correspondence he speaks of himself as "identifying himself in almost all other particulars" with the men from whom he differs in this "one single point."*

This is not the place to examine the validity of Heber's reasoning. Our object is simply to shew the opinions which he held. His patronage of the Bible Society is acknowledged by himself to be an exception to the class of sentiments which he generally entertained; and in that acknowledgment alone he has sufficiently explained his motives. Heber assumed throughout, that the avowed designs of the Bible Society were exclusively pursued, and its regulations faithfully adhered to. To this conclusion, his most intimate associates, and his own unsuspecting simplicity of heart, almost necessarily con-

* Second Letter to the Editor of the Christian Remembrancer, *Life*, Vol. I. p. 530.

ducted him. An opposite opinion withdrew from that society many names which had represented motives no less pure than Heber's. Time has since afforded us some light on the value of the Bishop's conjectures. The Bible Society has much enlarged its dominion since the year 1819; yet we find not thereby any reduction in schismatical resources. A "Society for Promoting Ecclesiastical Knowledge," or, by interpretation, a combination of "Evangelical dissenters," "not limited to persons of any particular denomination,"* and, consequently, having no bond of union but hatred of the Church, (the very thing the Bishop dreaded), is actually now at work. The resources of the Christian Knowledge Society, are, to our own personal knowledge, in some instances directly impaired by the action of the Bible Society; and as for prejudices against the Church, let a profligate and venal press bear witness how far the Bible Society has reduced them! Let the "Record" and the "World," the Society's great organs, be consulted by those who are desirous to know how much has been effected by the Bible Society against calumny of the Church!

But we must not suppose that because Heber was not of that number who

"——— gave no guinea to a Bible club,"

he supported or countenanced all the details of the Bible Society. In his second letter to the editor of this publication, he speaks of the Society's "absurd and objectionable features;"† and in his Critique on Scott, he says, immediately after the passage which we have already quoted on this subject:

Observe, however, that by supporting the Bible Society, I do not mean supporting, either by money or influence, any of those OFFENSIVE FOLLIES which have been engrafted on the original excellent institution, under the name of *Ladies' Bible Societies*. *These I have always opposed, and always will do so, from being persuaded that they have done infinite harm to our good cause in the minds of the clergy; and that the principles on which they are conducted are COMPLETELY AT VARIANCE WITH THE DELICACY AND RETIREMENT WHICH BECOME FEMALES.*—*Life*, Vol. I. p. 550.

We desire to merit the fame of "honest chroniclers;" and though we can never differ without reluctance from such a man as Heber, we deprecate too much the principle so widely acted on, of warping Heber's language to countenance opinions which he discouraged or disclaimed, to wish to conceal, in a statement of his principles, such as are at variance with our own. There can be little doubt, that, with the willing confidence of friendship, he imbibed the opinion, that, of the two societies existing for the dissemination of the Gospel, the

* Address of the Society for Promoting Ecclesiastical Knowledge. The publications of this Society are marked by the most scurrilous bitterness against the Church.

† *Life*, Vol. I. p. 530.

Church Missionary was, "apparently, most active, and employing with more wisdom than the elder corporation, those powerful means of obtaining popular support, which ignorance only can depreciate or condemn."* Heber was, however, fully aware, that the existence of two such societies, professing to follow identical objects by identical courses, must necessarily be productive of injury to the cause which both professed to serve; and it may well appear strange, that a body which voluntarily created this difficulty, and impeded, by disuniting those efforts which hitherto had acted in conjunction, should have found means of supplanting the old and highly-sanctioned society in the estimation of Heber. Be this as it may, no mind was ever more keenly alive to the evil of things as they stood, than Heber's; and a letter from him to some prelate who patronized the Church Missionary Society, but whose name is somewhat singularly suppressed, has been published by his relict, wherein he recommends, with great mildness and good sense, an union of the two societies. Here again we are happy to find ourselves in agreement with Bishop Heber. We extract from this letter the following:

Why, my Lord, (may I be permitted to ask) should there be two societies for the same precise object? Would it not be possible and advantageous to unite them both into one great body, under the same rules and the same administration, which might embrace all the different departments in which zeal for the missionary cause may be advantageous? In other words; since the charter of the Society for Propagating the Gospel in Foreign Parts, forbids their joining us, why might not we, as a body, make an offer to transfer our subscriptions, our funds, and our missionary establishments to them, on such conditions as might secure our missions from neglect, and our money from misapplication, supposing such neglect or misapplication to be likely or possible? The advantages of such a union would, I humbly conceive, be great. It might go very far towards healing the breach which unhappily exists in our establishment. IT WOULD BE THE MOST EFFICACIOUS ANSWER WHICH COULD BE GIVEN TO THOSE IMPUTATIONS OF A PARTY AND SECTARIAN SPIRIT, which, either from prejudice or misinformation, have been brought against the Church Missionary Society; and I apprehend that the efforts of Churchmen in one accordant society, would be more efficacious in the good cause, than, under present circumstances, they are likely to be.

It must, doubtless, have occurred to your Lordship, that supposing the two societies to proceed, as I could wish them to do, with mutual good will, yet still *two societies under separate management, may often be expected to clash in their plans of doing good.* Missionaries may be sent so as to interfere with each other's labours; or, for fear of such interference, advantageous openings may be neglected; nor is it possible, I conceive, for so much good to be done separately as might be effected in one regular and systematic course of proceeding. But if, as there is too much reason to apprehend, the spirit of rivalry should be excited between them, it is plain how surely that will conduct the advocates of each to a depreciation of the zeal, or orthodoxy, or success of the other; how hardly we shall be tempted to judge of each other's motives; and how unedifying a spectacle may be presented to the laity and the heathen, of missionaries contesting the validity of each other's appointments; preachers extolled or censured according to the societies which they have joined; subscriptions canvassed for by one side from

* Letter to the Bishop of ———, Life, Vol. I. p. 492.

a fear lest the other should obtain them; and another bone of contention added to the many which at present disturb the private repose, or lessen the public utility of clergymen.—*Life*, Vol. I. pp. 492, 493.

The plan which Heber suggested for the realization of his benevolent scheme was as follows :

It is respectfully suggested to the members of the Church Missionary Society, that it is expedient that the said society should make the offer of uniting themselves with the Incorporated Society for Propagating Christianity in Foreign Parts, on the following conditions:—

1st. That the Society for Propagating the Gospel do admit as members all those who are now members of the Church Missionary Society, either on the presumption of their being churchmen, which the fact of their belonging to such a society warrants; or, if a further guarantee be thought necessary in the case of the lay-members, on the recommendation of some of the clerical members of the said Society for Church Missions.

2dly. That, in consideration of the increase of numbers, one joint-treasurer and three additional secretaries be appointed by the Society for the Propagation of the Gospel; and that the same gentlemen who now hold those offices in the Church Missionary Society, be requested to accept of the treasurership and two of the said secretaryships.

3dly. That District Societies, either county, diocesan, or archidiaconal, be instituted, with powers to recommend new members; to raise and receive subscriptions; appoint clergymen to preach for the society, &c. on the plan now adopted by the Society for Promoting Christian Knowledge.

4thly. That all the missionaries, schoolmasters, &c. now employed by the Church Missionary Society, shall be immediately taken into the employ of the Society for Propagating the Gospel, and not dismissed unless in case of bad behaviour, but treated, in all respects, in the same manner with those which the last-named society at present supports.

5thly. That, these conditions being agreed to, the Church Missionary Society will transfer to the Society for Propagating the Gospel their subscriptions, their stock, the services of their missionaries, their experience and local knowledge, and zealously co-operate with them in the support of their society, and the orthodox and orderly furtherance of their benevolent and Christian views.—*Life*, Vol. I. pp. 497, 498.

It is, perhaps, needless to say, that this suggestion, so temperate, so wise, so worthy of the object professed by the Church Missionaries, so worthy of him, than whom no brighter ornament they ever possessed, has never been acted on; and that the meetings of that Society are now paraded on the lists of "Religious and Benevolent Meetings," on which the Society for the Propagation of the Gospel does not appear (nor indeed any society in connexion with the Church), but on which the SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE (before alluded to) is accommodated!

Heber's information with regard to the Church Missionary Society, was, indeed, in one point, corrected. In a sermon preached for the benefit of that society at Whittington, Salop, he speaks thus:

I will not, however, dissemble my sentiments, nor can any advantage arise from a pretended ignorance of the nature of those accusations which are brought against us. If it had been the object, if it had been the practice of this Society, to disseminate among the heathen, or elsewhere, those peculiar views of Christianity which are known by the name of Calvin, believing, as I do, though with

sincere respect and esteem for the virtue and talents by which those doctrines have been adorned and supported, but believing, as I do, those doctrines to be most injurious to the Divine Majesty, and most pernicious in their ordinary and natural effects on the human mind, I, for one, would have sought some other means of contributing to the propagation of the Gospel.

But I speak from personal knowledge, when I say that, IN NO ONE CASE, has any preference been given in the choice of missionaries, to the followers of Calvin over those of Arminius; and that while enthusiasm of all kinds has been discouraged by the managers of our institution, with a jealousy little less than that which has been exerted against positive immorality, they have been contented to exhort their agents to a more zealous attention to those points in which all Churchmen are agreed, and to moderation as to those on which they themselves were divided.—*Sermons in England*, pp. 208, 209.

But, on his arrival in India, the Bishop found it necessary somewhat to alter this opinion. In a letter to Archdeacon Twisleton, dated December, 1823, he says :

With reference to the case of such missionaries, (those of the Church Missionary Society,) preaching Calvinism, I am sorry to learn that A MAJORITY of those in Ceylon, are the advocates of its gloomy doctrines; and I am sure I need not recommend to you to give the preference, whenever the power of choice exists, to those who embrace a sounder view of the Divine love, or who observe a prudent silence on topics so difficult and liable to abuse.—*Life*, Vol. II. p. 179.

Nor did the Bishop immediately receive that cordial welcome from the Church Missionary Society, which his sanguine feelings, his just claims, both as a Bishop and as a friend, and their high professions of attachment to church discipline, naturally led him to expect. On his arrival in India, the Bishop was desirous that the missionaries of this Society should be placed under his superintendence. The Societies for Propagating the Gospel and Promoting Christian Knowledge had referred all their missionaries to the Bishop for their licences, as episcopal institutions would naturally be expected to do; the Church Missionary Society had alone demurred. The clergy of the Society seem to have wished themselves placed on the same footing; and the King's Advocate, whom the Bishop consulted on the occasion, formally declared, that the very terms of the patent conferred this jurisdiction.

Under the sanction of this opinion, the Bishop, on his arrival, required that all the Church missionaries should report their names, appointments, and letters of orders, to the archdeacons of their respective presidencies, to be transmitted to him, when their regular licences would be made out and returned, in the same manner as was observed with the Company's chaplains. In Calcutta, a meeting of the Church Missionary Society Association, which had recently been formed in connexion with, and by the friends of the Church Missionary Parent Society, and of which the Bishop was requested to be president, was called on the 2d of the December succeeding his arrival. In the course of its proceedings, a resolution was proposed, "that every missionary of the Society should, on his arrival in Bengal, wait on the Bishop for his licence." The Bishop entered at some length into the reasons which had induced him to make the contemplated arrangement in England, and on which, in fact, he had already begun to act, as though, out of courtesy to the Calcutta Association the resolution had been proposed, the opinion given by the King's Advocate was of itself sufficient to

authorize his proceedings. All the clergy present, including the missionaries, one chaplain alone excepted, were unanimous for its adoption; *but the greater part of the lay members VEHEMENTLY OPPOSED IT, alleging, among other equally improbable reasons, "that a bishop might refuse his licence, and break up the society."* (!!!)

In fact, these members, WHO KNEW BUT LITTLE OF THE NECESSARY RULES OF AN EPISCOPAL CHURCH, were not acquainted with the character of the person appointed to superintend the ecclesiastical affairs of India, and were apprehensive that something, they knew not what, was meditated, by what they denominated the high Church party, against their independence. *When the question was put to the vote, IT WAS LOST; (!!!) THE MISSIONARIES THEMSELVES NOT BEING ALLOWED A VOICE, THOUGH THEIR OWN INTERESTS WERE THE MOST DEEPLY INVOLVED.* But after the meeting, many of those who had opposed it, told the Bishop they were perfectly content that the proposed resolution should stand as a *by-law* of the committee. With this the Bishop declared himself satisfied, as in fact the concurrence of the meeting was not necessary to sanction his proceedings; and as a *by-law*, the resolution still continues on the records of the Society.

Unfortunately, the suspicions entertained of the high Church party were expressed too openly, and with TOO LITTLE COURTESY, to allow of that cordial union between two parties, each labouring in the same cause, which the Bishop was so anxious to promote.—Life, Vol. II. pp. 175, 176.

A society of Churchmen, "who knew but little of the necessary rules of an episcopal Church!" Who voted that a Bishop of their own Church should have no control over their ecclesiastical members! Who refused those members a voice in a question which concerned them most of all! and who ended by making it a *by-law*, that their Clergy should be subject to their Bishop! Who regarded their diocesan with "suspicions," and "apprehensions" for their "independence," and treated him with "little courtesy!"

"——— Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?"

It is, however, but justice to add, that this line of conduct was not further pursued. The Bishop was afterwards satisfied with the general demeanour of the society towards him. Indeed, his singularly mild and conciliating policy could scarcely have effected less. It had been (as he expresses himself to Mr. Wynn, in the correspondence preliminary to his acceptance of the See of Calcutta), for several years his favourite day-dream, to fancy himself "conducting the affairs of an extended mission, and, by conciliation and caution, smoothing the difficulties, and appeasing the religious quarrels and jealousies which have hitherto chiefly opposed the progress of Christianity in the East." This dream he abundantly realized, when the opportunity offered. And the Church Missionary Society has earned its worthiest triumphs, and filled the fairest pages of its annals beneath the episcopate of Heber.

It is but just to say, that the candid mind of Heber, when opportunity was given for personal examination, discarded the prejudices which an artful misrepresentation had induced against the Incor-

porated Society. The earnest and indefatigable labours which he undertook for the extension of their influence, are a pledge of his entire unequivocal approval. It is much to be regretted, that calumnies have not, in every instance, the full opportunity of refutation which was afforded them in this. The Bishop was so entirely convinced of his mistake, that he now advocated and supported the Society with the full energy of his mind, and the entire influence of his office and character. He established District Associations in all parts of India;—he advocated the interests of the Society from the pulpit at every opportunity, and with all his eloquence;—he presided, when practicable, at their meetings;—he “addressed letters to all the chaplains, and ordained missionaries in the presidency (Bengal) and its provinces, exhorting them to preach in the Society’s behalf; and wrote to every individual of wealth and influence whom he knew, or to whom he could, with any show of propriety, address himself” in favour of the Society.* We extract the following, as a record of his sentiments, from a sermon preached on several occasions in aid of the Society’s funds; and no less as an evidence of facts :

In what I have said, I seek to dissuade no man from propagating the truth which he proposes, but *I desire to impress on those who profess the same truth with myself, that on the support and munificence of the members of the Church of England, the INSTITUTIONS OF THAT CHURCH have a paramount claim, BEYOND those of any other sect or SOCIETY.*

Of that Society, and that particular Institution for which I am now anxious to interest your bounty, it may be said in few words, that the Society for the Propagation of the Gospel in Foreign Parts, *has, since its establishment in the year 1701, been SEDULOUSLY and successfully labouring, WITH THE APPROBATION AND UNDER THE GUIDANCE OF THE VENERABLE FATHERS OF OUR CHURCH, AND OF SOME OF OUR MOST DISTINGUISHED STATESMEN AND PHILOSOPHERS, in supporting a line of missionary stations, (above 100 in number,) in some of the wildest and most neglected portions of the British Empire, in the Scilly Islands, in New South Wales, in the wildernesses of Africa and America.* Having been encouraged by recent events, and by an increase of funds derived from the contributions of a liberal public, it has extended, within the last ten years, the range of its labours into Bengal, where it now maintains three episcopally ordained missionaries, (one more is on his way hither), and is the chief contributor to an institution in which all the three presidencies are equally interested, the establishment of Bishop’s College, Calcutta,—of which the avowed and appropriate objects are to superintend and forward the translation and publication of the Scriptures in the languages of India, the education of youth, both native and European, (and selected in equal proportions from Bengal, Madras, Ceylon, and Bombay,) in such a manner as to qualify them, as schoolmasters, for the diffusion of general knowledge among the natives, and, as missionaries, to impart that saving knowledge, without which the value of human acquirements is small indeed. It is on these grounds, and with a more immediate view to the present unfinished state of this establishment especially, (as an institution of no foreign or distant interest to those whom I am addressing, but which only wants your bounty to enable its conductors to do that of which they are most desirous, and extend its operations to this very neighbourhood, and to every part of the Western as well as the Eastern coast of this vast peninsula), that I respectfully, but with confidence,

* Letter to Rev. Antony Hamilton, Life, ch. xxvii.

appeal to a bounty, to which appeal has never yet been made in vain.—Sermons in India, pp. 198, 199.

The following resolution was *unanimously* carried at a meeting, when the Bishop presided :—

"I.—That the Incorporated Society for the Propagation of the Gospel in Foreign Parts, *having, for more than a century, been ZEALOUSLY and successfully engaged in promoting the diffusion and maintenance of Christianity in the colonies of Great Britain, and having now extended its pious labours to the British possessions in the East Indies, under the superintendence of the Bishop of the diocese, and with the sanction of all the public authorities both in England and India, DESERVEDLY CLAIMS THE CORDIAL SUPPORT OF ALL SINCERE CHRISTIANS.*—Life, Vol. II. p. 506.

Such were the general views of this distinguished man on religious subjects. In politics he has been scarcely less misrepresented. He was, it is well known, friendly to the removal of Romanist disabilities; and hence it has been the aim of a political faction, to represent him as not uninfected by the doctrines of modern liberalism. This is, however, a great injustice. Very many, in Heber's time, disjoined the two; many, even since, have done so; not very consistently as we think, but, as we doubt not, very sincerely. Heber, no doubt, believed all the protestations of the Romanists about altered policy, liberality, and conciliation; his unsuspiciousness and conscious rightness of heart scarcely allowed him to believe in the existence of hypocrisy, and he did not live to witness the later scenes of the drama. But the following pithy sentence may speak best to this point. We have not time to follow the subject of our biography into the ample field of politics; and we are happy to be able to present our readers with so choice a concentration.

The general bent of his political opinions appears from his correspondence; in a letter to a friend he gives a more succinct account of them.

"——— *does me too much honour in calling me an ULTRA-TORY; the sentiments which I expressed to him are those which you have often heard from me,—a conviction that a certain quantity of tory feeling is always good for the country; and lamenting bitterly the present universal discontent, and the hatred, not of one party alone, but of all public men whatever, which prevails with the people.*"

This was written in the year 1816.—Life, Vol. II. p. 48.

In concluding our remarks on this celebrated character, (remarks which we had designed to extend, did we not think sufficient had been said to convey a general but clear impression of its real merits,) we shall briefly state, what appears to us, on the whole, a fair estimate of the Bishop's opinions.

He was a plain, unaffected, pious, zealous, and consistent Christian. He accordingly deemed the acquisition and extension of evangelical knowledge the most important means to the most important of ends. He was a sincere member of the Church of England, having signed the articles in the genuine sense, without any shuffling accommodations; and for the faith embodied in those articles, he contended with equal

zeal, decision, and temperance. Believing the Church of England to be a true branch of the universal church, he believed, that in forwarding her interests he was forwarding those of the Gospel; interests indeed necessarily inseparable. He treated all with charity; and he not only was particularly careful to abstain from all party distinctions himself—sometimes so much so, as to incur the very charges which he studiously endeavoured to avoid—but he did his utmost endeavour to compose the differences which agitated the sanctuary itself, and which bore their part among the causes which have exposed the Church to her most inveterate foes. He exhibited Christianity not as the antagonist, but as the promoter of true cheerfulness; his path was a constant rejoicing in the Lord—the rejoicing of an almost childish innocence, animated by a clear and serene view of substantial enjoyments; literature, art, fiction, poetry, he delighted in as beautiful flowers, and thanked the good Giver of them all that they were strown on this desert path to the heavenly Canaan. He plucked their sweets, but he knew their frailness—they refreshed his fainting steps, and gave him vigour to pursue what he most earnestly sought, and what we, with reverential confidence, trust he has obtained—"the crown of glory that fadeth not away."*

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D. D. Master of Jesus College; and GEORGE SKINNER, M. A. Fellow and Tutor of Jesus College. London: Murray, 1830. Pp. 253. Price 8s.

(Concluded from p. 282.)

WE proceed now to the sixty-eighth Psalm.

PSALM LXVIII.

- 1 GOD ariseth! HIS enemies are dispersed,
And those who hate Him, flee at his appearing.
- 2 As smoke is scattered,
Thou dost scatter them;

* Since the above article was written, we have received an argumentative and well-written pamphlet (signed T. S. Smyth), vindicating "the character and religious doctrines of Bishop Heber," from a virulent attack by a writer in *The Record*. The writer, after speaking of Heber thus—"His heart, there can be no doubt, was touched by the finger of God, and he was born from above by the incorruptible seed, which liveth and abideth for ever;" "he had spiritual life inspired into him;" "a sincere believer in Christianity, he exhibited such a pattern of its spirit, and purity, and beauty, as struck the eye of all, and, probably, produced an impression on the minds of multitudes, that the faith rested upon by such a being could not but be pure, and holy, and valuable;"—yet accuses him "of inadequate views of gospel truths, of lamentable delusions, and fatal errors." These "lamentable delusions and fatal errors," are summed up under the general head of his *Anti-Calvinistic errors*. So that we have the additional testimony of the writer in *The Record*, that the Bishop was not of the evangelical party, as they arrogantly style themselves. We cannot conclude this note, without recommending most strongly Mr. Smyth's pamphlet, which is a short, but luminous exposition of the fallacies and contradictions of Calvinistic doctrines.

- As wax is melted before the fire,
The wicked perish before God.
- 3 But the righteous rejoice,
They exult before God,
They are filled with joy: (saying)
- 4 "Sing ye unto God, hymn His Name;
"Raise a highway for Him, who rideth through the desert.
"JEHOVAH is His Name! Therefore exult before Him.
- 5 "A father to the orphan,
"And a vindicator of the widow,
"Is God in His holy dwelling.
- 6 "God giveth the desolate a home to dwell in;
"He bringeth out the bond-servants into places of abundance,
"But the rebellious abide in a parched land.
- 7 "O God, when Thou wentest forth before Thy people—
"When Thou didst march through the wilderness,
- 8 "The earth trembled,
"Yea, the heavens dropped rain at the presence of God—
"Sinai itself trembled,
"At the presence of God, the God of Israel!
- 9 "Thou, O God, didst shed upon Thy heritage plenteous showers,
"And Thou didst refresh it when exhausted.
- 10 "Thy congregation abode therein,
"Thou, O God, of Thy goodness, didst provide for the afflicted."
- 11 The Lord giveth the word!
A great company of women announce the glad tidings:
- 12 "Kings with their armies flee—they flee!
"And those, who dwell within the house, divide the spoil.
- 13 "Although they lie amongst the hearth-stones,
"They are become like a dove's wings overlaid with silver,
"And like her pinions overlaid with yellow gold.
- 14 "When the Almighty scattereth kings,
"They glisten therein as snow upon Salmon."
- 15 A mighty mountain is the mountain of Bashan;
A mountain of many eminences is the mountain of Bashan.
- 16 Why, O mountains of many eminences, do ye regard with envy,
That mountain, wherein God hath loved to dwell—
Yea, wherein JEHOVAH abideth for ever?
- 17 God hath been to them twice ten thousand chariots,
Even thousands of thousands!
The Lord hath been amongst them,
As He was upon Sinai with His holy ones!
- 18 Thou art gone up on high,
Thou hast led captive the conquered enemy:
Thou, O JEHOVAH-God, hast accepted gifts,
And hast dwelt amongst men, yea, even rebellious men.
- 19 Blessed be the Lord day by day—
The God, who is our safety when men oppress us!
- 20 God is to us a God of salvation,
For unto JEHOVAH, the Lord, belong deliverances from death.
- 21 Truly God crusheth the heads of His enemies—
The hairy scalp of those who go on in their guilty course.
- 22 The Lord hath said:
"I will bring thee back, as from Bashan,
"I will bring thee back, as from the depths of the sea;

- 23 "So that thou shalt plunge thy foot in blood—
 "So that the tongues of thy dogs shall feast upon the enemy."
 24 *THE* processions, O God, are seen—
 The processions of my God and my King unto the sanctuary.
 25 The singers go before;
 Behind are the minstrels,
 Among damsels striking the timbrel: (saying)
 26 "In the public congregations, bless ye God—
 "Bless the Lord, ye who are of the race of Israel."
 27 There is the tribe of Benjamin, the youngest, with their lord,
 The princes of Judah with their band,
 The princes of Zebulon, the princes of Naphthali.
 28 Thy God hath ordained strength for thee!
 Confirm, O God, that which Thou hast wrought for us,
 29 From Thy temple which is in Jerusalem.
 May kings bring presents unto Thee!
 30 Rebuke the wild-beast of the reeds—
 The assembly of the bulls, with the calves of the people;
 So that they may humble themselves with pieces of silver!
 Scatter the people, who delight in war!
 31 "The princes shall come out of Egypt,
 "Ethiopia shall eagerly stretch forth her hands unto God."
 32 Ye kingdoms of the earth, sing unto God,
 Hymn ye the Lord.
 33 Sing unto Him who rideth on the heavens, the ancient heavens.
 Behold! He uttereth His voice, a mighty voice!
 34 Ascribe ye might unto God;
 His majesty is over Israel,
 And His might is in the clouds.
 35 Fearful art thou, O God,
 When Thou comest forth from Thy sanctuary!
 HE is the God of Israel!
 HE giveth might and strength unto His people;
 Blessed be God!

PSALM LXVIII.

- 1 *God ariseth*—i. e. The ark of God moves forward from its resting place. "And it came to pass, when the ark set forward, that Moses said, *Rise up LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.* Num. x. 35.
 — *at His appearing*—Heb. *from His face*—i. e. from the presence of the ark of God.
 2 *the wicked*—i. e. the idolatrous enemies of the Israelites, as opposed to whom, they (the Israelites), being worshippers of the true God, are, in ver. 3, called "the righteous."
 3 *are filled*—Heb. *are glad*.
 4 *highway*—"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." Isai. xl. 3.
 — *rideth*—See Ps. xviii. 10, and Note.
 6 In this verse reference is made to the forlorn condition of the Israelites while in Egypt, and to their ungrateful and rebellious conduct while proceeding to the promised land. Compare Ps. cvii. 32—36.
 8 *Sinai itself trembled*—Heb. *This Sinai*.
 9 *shed upon*—Heb. *sprinkle*.
 — *Thy heritage*—i. e. Thy peculiar people.
 10 *Thy congregation abode therein*—By Thine especial care, the whole assembly of Thy worshippers was preserved alive in the desert.
 11 *the word*—i. e. the promise of victory, which was immediately fulfilled.
 12 *those who dwell within the house*—i. e. the women. They are thus described in allusion to their retired habits of life, in eastern countries. See Ps. xlv. 13. Note. 2. and Ps. cxxviii. 3.

- 13 *lie amongst the hearth-stones*—i. e. are habitually employed in the lowest domestic offices, and whose ordinary dress therefore is mean and soiled.
 — *the hearth-stones*—Heb. *rests* (for boilers).
 — *They are become*—by being decked in the spoils of the enemy.
 14 *glisten as snow*—Heb. (each woman) *is snowy*.
 — *therein*—i. e. in the spoils distributed amongst them.
 — *Salmon*—This mountain is mentioned Judg. ix. 48.
 15 *mighty mountain*—Heb. *mountain of God*.
 — *Bashan*—Under this name is comprehended the mountainous district which formed the kingdom of Og, one of the most formidable opponents the Israelites had to encounter in their journey from Egypt to the promised land.
 17 *God hath been to them*—Heb. *God* (hath been).
 — *to them*—i. e. to the Israelites. “When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.”
 “For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.” Deut. xx. 1 and 4.
 — *chariots*—i. e. as effectual a safeguard as innumerable war-chariots would have been.
 — “The chariot of Israel and the horsemen thereof!” 2 Kings ii. 12.
 — *thousands of thousands*—Heb. *thousands reiterated*.
 — *His holy ones*—Heb. *holiness*. “And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with *ten thousands of saints*” (i. e. angels). Deut. xxxiii. 2.
 18 *on high*—i. e. upon Mount Zion. Compare Ps. xxiv. Note.
 — *the conquered enemy*—Heb. *captivity*. i. e. the captives.
 — *dwelt, &c.*—i. e. hast continued to dwell among the Israelites, rebellious as they had proved themselves. “Defile not therefore the land which ye shall inhabit, *wherein I dwell*: for I the LORD dwell among the children of Israel.” Num. xxxv. 34. See also Ps. lxxviii. 60.
 19 *When oppression is*—Heb. *one loadeth*.
 20 *deliverances from death*—Heb. *goings out of death*.
 22 *I will bring thee back, &c.*—i. e. I will bring thee, O Israel, back in triumph now from the battle, as I did heretofore from your conflict with Og the king of Bashan, and from the passage of the Red Sea.
 23 *the tongues, &c.*—Heb. *as to the tongue of thy dogs, its portion shall be from the enemies*. Compare Ps. lxiii. 10.
 26 *race*—Heb. *fountain*. “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah.” Isai. xlviii. 1.
 27 *their lord*—i. e. the ruler of the tribe of Benjamin, the youngest of the twelve sons of Jacob (Gen. xlii. 32).
 28 *ordained strength*—i. e. promised his aid. Compare ver. 11.
 — *Confirm, &c.*—i. e. Secure to us all the advantages of our recent triumph.
 29 *From Thy temple*—Compare Ps. xiv. 7, and Ps. cx. 2.
 — *unto Thee*—May the kings of the earth, having witnessed this Thy interference in behalf of Thy chosen people, make offerings to Thee!
 30 *Rebuke, &c.*—i. e. Overthrow our enemies now, as Thou didst heretofore the Egyptians and the inhabitants of Bashan. See ver. 22.
 — *the wild beast, &c.*—i. e. the crocodile, which here represents Egypt.
 — *the bulls, &c.*—These terms are descriptive of the rulers and of the people of Bashan (see vv. 15, 22), whose country was celebrated for the richness of its pastures and the strength and fierceness of its cattle. See Ps. xxii. 12.
 — *calves*—See the preceding note.
 31 This verse appears to be the answer to the Psalmist’s prayer. “Thus saith the LORD, the labour of Egypt, and merchandise of Ethiopia and of the Sabæans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.” Isai. xlv. 14.
 — *come*—as suppliants.
 — *her hands*—filled with choice gifts.
 32 The remaining verses of the Psalm contain the Psalmist’s grateful acknowledgements to God for the favourable answer just given to his prayer.
 33 *rideth*—Compare Ps. xviii. 10, and Note 2.

33 *His voice*—the thunder. See Ps. xxix.

34 *His majesty*, &c.—i. e. He reigns over His chosen people. See ver. 18.

35 *when Thou comest forth from*—Heb. *out of*. i. e. when the ark goeth forth to aid Israel. Compare vv. i. 29.

Now let our readers peruse the following passage from the New Testament.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity [or, a multitude of captives] captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill [or, fulfil] all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephes. iv. 7—12.

We confidently trust our cause to the verdict of any intelligent and impartial man, and ask, whether this quotation from the Psalm, and the comment upon it, do not appear to him to mark the passage as a direct and literal prophecy, foretelling the ascension of Jesus Christ into heaven, and the pouring forth of the Holy Ghost upon the Apostles on the day of Pentecost? and whether, when told for the first time that the Psalm has no reference whatever to this subject, but that the Apostle has borrowed its language in order to illustrate or adorn his own composition, he is not startled at such a theory, and does not feel that the very foundations of Christianity are shaken? For ourselves, we can understand this passage of the Apostle in no other sense than that of an authoritative interpretation of literal prophecy: and, taking this passage as our guide, we endeavour, as in Ps. xvi., to make out the strict grammatical meaning of the whole consistently with this interpretation. That this Psalm is prophetic was the general opinion of the early Christian Fathers, with the exception perhaps of Theodorus, of Mopsuestia, and Cosmas Indicopleustes,* the great patrons of the system of accommodation among the ancient Christians: and it appears to describe, first, the resurrection of Jesus; then, his ascension and the gift of the Holy Ghost; next, the future conversion of the Jews; and, lastly, the conversion of the whole Gentile world. But though this general subject of the Psalm appears clear, its detail is involved in the greatest difficulties. We can offer, therefore, only a few detached observations, chiefly relating to the state of the Hebrew text, rather than an entire explanation; and even these we offer with unaffected diffidence, begging that our

* For the opinions of Theodorus, see the proceedings of the Fifth General Council (Second of Constantinople); Labbæi Concilia, tom. ix. p. 203, &c.; and Facundus, Sirmondi Opera, Vol. II. For Cosmas, see Collectio Patrum Græcorum. Ed. Montfaucon, tom. ii. p. 224, &c. This latter writer maintained, that Psalms ii. viii. xlv. and cx. relate to Christ, and to Him only; but that all the other Psalms, quoted in the New Testament, are applied in the way of accommodation.

readers will carefully separate our inferences from the facts on which they are founded, and give them only that degree of consideration, which they fairly appear to deserve.

At the first perusal of the Psalm, our attention is immediately called to a whole line in the Septuagint, which was noted by Origen as having nothing in the Hebrew to correspond to it. This line occurs at the end of ver. 4.

÷ παραθήσονται ἀπὸ προσώπου αὐτοῦ.

which is translated in the I. and II. Latin versions,--

Turbabuntur a facie ejus.

If, therefore, the Hebrew text in this passage has suffered no corruption, we have to explain how this line was introduced into the versions; and if the versions be correct, we have, on the other hand, to account for the loss of the Hebrew words, and, if possible, to restore them. Now it has been observed that the line in the Septuagint, even supposing it genuine, is evidently out of its place, and that probably it should stand at the end of the second verse, where a line appears wanting in the Hebrew, to complete the parallelism of the passage. But we believe it has not been noticed that in one of Kennicott's MSS. (598) the words **יִאָבְדוּ רָשָׁעִים מִכְּנֵי**, part of the concluding line of ver. 2, are read twice; a reading which perhaps may seem to indicate a chasm in this place. We now request the attention of our readers to the following passage, ver. 11 and 12:

אֶלֶנִּי יִתְּנָאֲמָר
הַתִּיבָּשׁוֹת צָבָא רָב
מִלְכֵי צָבָאוֹת יִדְּוֹן יִדְּוֹן
וְנָתַת פִּיִּת תַּחֲלֶק שָׁלָל

The various readings of the words **יִדְּוֹן יִדְּוֹן** are very remarkable; some MSS. having **יִדְּוֹן יִדְּוֹן**, others **יִדְּוֹן יִדְּוֹן**, others **יִדְּוֹן יִדְּוֹן**; and four MSS. reading the word but once.

SEPTUAGINT.

Κύριος δώσει ῥῆμα
τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ,
ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ * τοῦ ἀγαπητοῦ",
καὶ ὡραιότητι τοῦ οἴκου ἐιλεῖσθαι σκῦλα.

AQUILA.

Line 4. Καὶ ὡραιότης οἴκου μερίζεται λάφυρα.

SYMMACHUS.

Κύριος ἔδωκε ῥήσεις
εὐαγγελιζομένην στρατιᾷ πολλῇ,
βασίλεις τῶν στρατιωτῶν ἡγαπήθησαν, ἀγαπητοὶ ἐγένοντο,
καὶ ἡ εἰαῖτα τοῦ οἴκου ἐιαμένει λάφυρα.

I. LATIN.

Dominus dabit verbum
Evangelizantibus, virtutibus multis,
Rex virtutum dilecti,
Et specie domûs dividere spolia.

The II. Latin reads dilecti, dilecti.

III. LATIN.—Jerome.

Domine dabis sermonem
Annunciatricibus fortitudinis plurima,
Reges exercituum fœderabuntur, fœderabuntur,
Et pulchritudo domûs dividet spolia.

Our object, in producing these extracts, is to shew that the Hebrew text in this passage requires correction. It is clear, from the I. Latin Version, that the text of the Septuagint, from which it was translated, read the words τοῦ ἀγαπητοῦ but once; and the asterisk prefixed to the repetition of them shews that this was the reading of Origen's copy also, and that he introduced the repetition from his copy of the Hebrew. Our inferences from these facts are, first, that one of the corresponding words, יִדְּרוֹן, is a marginal interpolation, which crept into the text before the time of Origen;—secondly, that the word in the text was originally not יִדְּרוֹן or יִדְּוֹן, but יָרִיד וֹן, “The Beloved;”* the letters וֹן being the commencement of the next line, and inserted merely to fill up the space. Our next conjecture is, that this word יִדְּוֹן, which is evidently out of its place, is the lost word corresponding to παραχθήσονται: and in order to account for this extraordinary dislocation, we venture again to conjecture, that the two lines stood opposite to each other in two adjacent columns of the manuscript; and that the word יִדְּרוֹן, standing in the margin between them, as a correction of the error made in the right-hand column by the omission of the line, was supposed by a subsequent transcriber to be the proper reading of the word, which bore some resemblance to it, in the left-hand column.

We propose, therefore, to read the third verse thus:—

בְּהַבִּיחַ עֵשׂוֹן תִּבְדָּחַ בְּהַמֵּם דּוֹנָב מִכְּנִי־אֵשׁ
יִאֲבֹדוּ רְשָׁעִים מִכְּנִי אֱלֹהִים יִדְּוֹן מִכְּנִי

Ὡς ἐκλείπει καπνὸς, ἐκλιπέτωσαν,
ὡς τήκεται κηρὺς ἀπὸ προσώπου πυρὸς,
— οὕτως — ἀπόλοιτο οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ,
παραχθήσονται ἀπὸ προσώπου αὐτοῦ.

Our next observation is upon the word בְּעֶרְבֹרֶת, ver. 5. The ancient versions of this word are these:—Sept. ἐπὶ θυσμῶν; I. Latin,

* Our readers will be agreeably surprised at discovering, in this place, this well-known title of the Messiah:—“And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, This is my Son, the Beloved, in whom I am well pleased.”—See Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 21, 22.

super cælos cælorum; II. Latin, super occasum; III. Latin, per deserta. And in addition to the various readings already collected, we have noted, that in a MS. dated An. 1493, preserved in the library of his Royal Highness the Duke of Sussex, at Kensington, this word is written over an erasure.

We now proceed to ver. 7.

אֱלֹהִים מוֹשִׁיב יְחִידִים בַּיָּהָר
 מוֹצִיא אֶסְרִים בְּבוֹשָׁרוֹת
 אֶסְרֵי־חַיִּים שֶׁכָּנָן בְּחַיִּתָּהּ

SEPTUAGINT.

Ὁ Θεὸς κατοικίζει μονοτρόπους ἐν οἴκῳ,
 ἐξάγων πεπηδημένους ἐν ἀνδρείᾳ,
 Ὁμοίως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις.

Various reading. Τοὺς παραπικραίνοντας A 151; in the margin, 222.

AQUILA.

Καθίζει μονογενεῖς ἐν οἴκῳ
 πλὴν ἀφιστάμενοι ἐσκήνωσαν λεοπετρίανδε.

THEODOTION.

Κατοικίζει μοναχοὺς ἐν οἴκῳ
 ἐξάγων πεπηδημένους ἐν εὐθύτησιν,
 πλὴν ἐκκλίνοντες κατασκήνωσαν πεποιθότες.

SYMMACHUS.

Δίδωσιν οἰκεῖν μοναχοῖς οἰκίαν,
 ἐξάγει δεδεμένους εἰς ἀπόλυσιν,
 οἷδε ἀπειθείς κατοικήσουσι καύσωνος ξηροτήτα.

I. LATIN.

Deus qui inhabitare facit unanimes in domo,
 Qui educet victos in fortitudine,
 Similiter eos qui exacerbant in ira eos qui inhabitant in sepulchris.

III. LATIN.—Jerome.

Deus habitare facit solitarios in domo,
 Educet victos in fortitudine;
 Increduli autem habitaverunt in siccitatibus.

These extracts will shew that the corruption of this passage, if it be corrupt, is of very ancient date: but that it has been corrupted we entertain little doubt. Our readers will perceive, from the fac-simile of the MS. Kennicott, No. 2, that the letters were originally written without points, and that the points have been added by a later hand: they will observe also, that the word בּוֹשָׁרוֹת is written by the same person who inserted the points, a shorter word having been erased to make room for it. Again, in the MS. Kennicott, No. 89, it seems probable that the ב, in this line and in the second line above it, has been prefixed to the lines since the MS. was written; for otherwise it is difficult to explain why these two lines should be begun outside the vertical margin. It has been conjectured, that this word was origi-

nally מִקְרוֹת or מִקְרוֹת, "chains," or "fettters," which meaning has been preserved by Kimchi: but, whatever may be thought of this conjecture, the MSS. before us afford strong presumption, that the present reading is faulty. We will now venture to state a criticism on this passage, which has occurred to ourselves, and which, if in any degree correct, completely establishes the prophetic character of the Psalm. Observing that the Latin translation of the Syriac renders the first line, *Deus sedere facit unicum in domo*, we were struck by the word *unicum*, in the singular number, instead of יְחִידִים, and all the other versions of it in the plural; and it occurred to us, that the final *Mem* should be carried to the next word, and that the proper reading is יְחִידִי, "My Only-Begotten One."* This discovery of another well-known title of the Messiah naturally led us to divide the other lines in the same manner; and though the third line of the verse is involved in more difficulty than the first and second, we think we have succeeded, if not in elucidating the whole passage, at least in pointing out the road to future students. The first two lines are these—

אֱלֹהִים מוֹשִׁיב יְחִידִי מִבֵּית
הַמּוֹצִיא אֶסְרִי מִמִּקְרוֹת

God, establishing My Only-Begotten from the tomb,
Bringing forth My Prisoner from the fetters.†

In the third line, the מ being transferred to the following word מִשְׁכָּן and the ו carried to the last word, it was conjectured that the letters וצ had arisen from the splitting of a ש, and that the real reading was מִשְׁכָּן זָשִׁיחָה "the habitation of corruption," a sense exactly agreeing with the Septuagint, ἐν τάφοις, "in tombs." The

* This title of the Messiah occurs, if we mistake not, in other passages, particularly Ps. xxi. 20, and xxxv. 17, the word יְחִידִיתִי being feminine, to agree with נַפְשִׁי in the preceding line, and signifying literally, "My only-begotten One." The Septuagint translate it, in both places, τὴν μονογενῆ μου; our authorized versions, "My darling." The present authors have translated these passages thus:—

Rescue Me from the sword—
My life from the power of the dogs.—xxi. 20.
Save me from their destructions—
My life from the lions.—xxxv. 17.

My life—Heb. *Mine only one*—i. e. The possession which is most dear, and now alone remains to me. "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life."—Job ii. 4.

† If the division of the words, proposed in the text, be correct, it is probable that the passage will require another slight emendation before it is completely restored. The various readings of Kennicott give the following facts:—מוֹשִׁיב — ו Sup. ras. 128; and in the next line, מִיִּצִּיא, 137—A, 153, 216. It is possible, therefore, that in the pronunciation, these two words may have been confounded with each other, and that instead of מוֹשִׁיב and מִיִּצִּיא, they should be read מִשְׁכָּן and מוֹצִיא, the participles hiphil from שׁוּב and יָצָא, "bringing back," and "bringing forth."

word סִוְרִי still remained to be corrected; and finding that one MS. (R. 380) originally read שוֹרְרִים, that seven MSS. read סִוְרִים, and that in one MS. (K. 131) the ס was originally an ע, it occurred to us, that as we had introduced a ש in the place of a ע, at the end of the line, perhaps the true reading might be שוֹרְרִי and that the corruption which had taken place, consisted almost entirely in the dislocation of these two letters ש and ע. This conjecture brought us to the root שָׁרַר "to bind," and considering the word, not as the active, but as the passive participle, we arrived at last at the following conclusion:—

אֵל עֲרֹרִי מִשְׁכַּן שְׁחִיחָה

And the whole verse is translated thus:—

God, establishing [bringing back] My Only-Begotten from the tomb,
Bringing forth my Prisoner from the fetters,
Yea, Him fast bound in the house of corruption.

The second line agrees exactly in sense with the version of Symmachus:—

Who brings forth the prisoners to freedom;

and the last line strengthens the suspicion, derived from the various reading in the Septuagint, that the words τοὺς παραπαισινοντας are an interpolation. A conjectural emendation of this kind will receive considerable support, if, assuming the proposed correction to be the true reading, we can account, in a natural manner, for the corruption. And in the present instance, the wrong division of the letters in the MS. having first rendered the whole sentence perfectly unintelligible, the change of the last word from שְׁחִיחָה to צְחִיחָה, might be suggested by the synonymous word בְּיִשְׁמֹן in the next verse, and the former part of the line might be altered to suit the concluding clause of verse 19, which would naturally be considered as a repetition of the same words.

This sixth verse appears to us to be the conclusion of the first part of the Psalm, relating to the resurrection of Jesus; and the next passage seems to be a comparison, derived from the wanderings of the Israelites in the wilderness, and introducing the subject of the day of Pentecost. For that the eleventh and following verses relate immediately to that event, we have little doubt, though the text itself is involved in fearful obscurity, and affords but too much reason to suspect that it has been extensively corrupted. The version which most strongly confirms us in this opinion is the Chaldee. The whole passage is thus rendered:—

The Lord gave the words of the law to His people; but Moses and Aaron were proclaiming the word of God to the great multitude of Israel. Kings with their hosts were removed from their palaces, and wise men were removed from their wisdom, but the congregation of Israel divides the spoil from heaven. If

ye impious kings lie amidst dung,* the congregation of Israel, which is like a dove, overshadowed with clouds of glory, divides the spoil of the Egyptians, purified silver and chests full of the purest gold. When she spread forth her hands on the sea in prayer, the Almighty overthrew kingdoms; and for her sake, He made hell cloudy [hell grew cold] like snow: He hath delivered her from the shadow of death. Mount Moriah, the place where the ancient fathers worshipped before Jehovah, was chosen for the building of the house of the sanctuary, and Mount Sinai for the giving of the law. Mount Bashan, Mount Tabor and Carmel were rejected: there was made to them a hump like Mount Bashan. God said, Why do ye leap, ye mountains? It is not my pleasure to give the law on mountains proud and contemptuous; behold Mount Sinai, which is humble, the word of God hath chosen to cause His glory to rest upon it; yea, in the heaven of heavens Jehovah dwells for ever. The chariots of God are two myriads, of burning fire; two thousand angels lead them on; the Schechinah of Jehovah rests upon them on Mount Sinai in holiness. Thou hast ascended the firmament, O Moses, the prophet,—thou hast made captives,—thou hast taught the words of the law,—thou hast given them as gifts to the sons of men; but the rebellious, who become converted, and return with repentance, on them rests the glorious Schechinah of Jehovah God.

Now the existence of such a commentary as this is a phenomenon which has not, to the best of our knowledge, been satisfactorily accounted for. Assuming, in the first place, that the present Hebrew text is uncorrupted, how can we account for the change of gender in the word *הַמְבַּשְׂרוֹת* which our authors have correctly rendered in the feminine, "women proclaiming the glad tidings," but for whom the paraphrast has substituted Moses and Aaron? How have the words *בֵּית בָּיִת*, which are translated "the beauty of the house," or "she that dwells within the house," viz. the women employed in domestic offices, become converted into "the congregation of Israel?" Again, why should the word *שְׁפָתַיִם* be rendered "dung?" and whence could the writer derive the slightest hint of the "congregation being covered with clouds of glory," of "spreading out her hands in prayer," of being "delivered from the shadow of death?" We confess ourselves utterly unable to advance a single step towards the solution of these difficulties. But if, on the other hand, this passage were really prophetic of the day of Pentecost, the perversion may, in some measure, be traced and explained. For the predictions of spiritual blessings to be conferred on the infant Church would be naturally applied by the Jews to their own nation; and, the meaning being once purposely obscured, a corruption of the text would almost inevitably follow. If this passage foretold the preaching of the Apostles, what so natural as that this preaching should be attributed to Moses and Aaron? that a prophecy of the congregation, that assembled multitude "out of every nation under heaven, who heard them speak in their own tongues the wonderful works of

* This word, in the Biblia Bombergiana, is spelt *הַלְלָתָא*, in the London Polyglott *הַלְלָתָא*, and translated *aulæa, curtains*. Buxtorf's Chaldee Lexicon gives *הַלְלָתָא*, *stercus, fæces*; and *הַלְלָתָא*, *aulæa*, p. 2011.

God,"—should be confined to the congregation of Israel? that the word שִׁפְתָּי, "the lips" of those who "spake with other tongues, as the Spirit gave them utterance," should be converted by a mere change of pronunciation into an unmeaning sound, and that the commentator, feeling the force of the prophecy, which he was determined not to acknowledge, should give vent to his rage and malice against the despised subjects of it, by substituting a word expressive of the deepest contempt? What emblem of the Holy Spirit can we imagine more appropriate than the dove? * And what description of his first descent on the Christian Church can equal this awful image of the congregation overshadowed by a cloud of glory, the Shechinah, the acknowledged symbol of the presence of God with his chosen people? What again so probable as that a prophecy, describing, in literal terms, the ascension of Jesus Christ into heaven, should be perverted into the fable of Moses ascending thither to receive the law? These particulars, when considered individually, may, perhaps, be regarded as trifling, but, when viewed as parts of a whole, and in the light which they mutually reflect upon each other, and upon the whole Psalm, they seem to us too important to be dismissed from our minds as unworthy of a second thought; particularly when it is remembered that they are not altogether the unfounded conjectures of human ingenuity. For let it be remembered that an inspired Apostle has led the way to these suggestions, and that, in the concluding sentence of this obscure context, we have before us God's own interpretation of his own words. If, therefore, the general interpretation of this Psalm, which is adopted by the modern Jews, and from them has been received into modern Christian commentaries, be truth, we have to account both for the quotation and explanation of it, given in such marked and explicit terms in the New Testament, and for this comment of the more ancient Jews still extant in their Targum. But if the Psalm be prophecy, this Targum exhibits the first attempt at deliberate perversion, it betrays some of the earliest workings of that spirit, which seeing, would not see, and hearing, would not understand, and prepares us to expect the complete misapplication of the words, which was brought to its perfection by the Jewish commentators of the twelfth and thirteenth centuries.

On the text of the passage we have to offer a few detached observations, which must ultimately be received or not, accordingly as they are confirmed or refuted by the researches of future critics. We have seen some reason to believe that the word now read שִׁפְתָּי, is a corruption of the word שִׁפְתָּי; and as it is the Septuagint which has led to this correction, the remainder of the passage in this version demands at least a close and unprejudiced examination. The word βασιλεὺς, in the singular, and the expression, τοῖς εὐαγγελιζομένοις, in the

* See Matt. iii. 16. and the Commentators.

masculine, are remarkable varieties, and seem to shew that the words מַלְכִי and הַמְּכַשְׁרוֹת are both corrupt. We venture to propose the following emendation for the consideration of our readers:—

אֲדֹנֵי יְהוֹדָאֲמָרִים הַבְּשֻׁרוֹת צָבָא רַב מֶלֶךְ צְבָאוֹת יְיָ

The Lord gives preachers of the glad tidings,
A mighty host of the King of hosts, the Beloved.

Again, ver. 14 appears in the present text as follows:—

בְּפָרֶשׁ שְׂדֵי מַלְכִים בָּהּ תִּשְׁלַג בְּצִלְמוֹן

But the Chaldee warrants a conjecture, that the last word was originally בְּצִל מֶנֶת, a conjecture which receives some confirmation from the following note in the edition of the Septuagint, An. 1628:—
“Selmon. *Theodotio*, ἐν σκιά, in umbrâ.” And it appears, from the various readings in Kennicott, that the word תִּשְׁלַג is wanting in one MS., that the ל was probably a ך in another, and that in a third these two words are written over an erasure. The word בָּהּ also is in one MS. רַב, a variation which it is difficult to account for on the supposition that the present reading is correct, but which has suggested to us the idea that the original reading may have been בֶּר, “the Son,” and that, like Psalm ii. 12, the passage predicts the vengeance of the Eternal Son of God on those who reject his authority.

The only remaining observation which we have to offer is derived from a reading in the MS. (K. 97), which, having been partly overlooked in Kennicott's collation, we have thought it worth while to exhibit in the fac-simile. It will be observed, that in ver. 33, 34, where the received text reads יִתֵּן and יִתְּנֵה, this MS. reads, in both places, יִתְּנֵה. It appears also, from Kennicott's notes, that the word בקול is read בקולי, בקלי, and in one MS. בקול. We propose, therefore, to read these line thus:—

הֵן יִתְּנֵה בְּקוֹל וְקוֹל עוֹ יִתְּנֵה עוֹ לְאֱלֹהִים

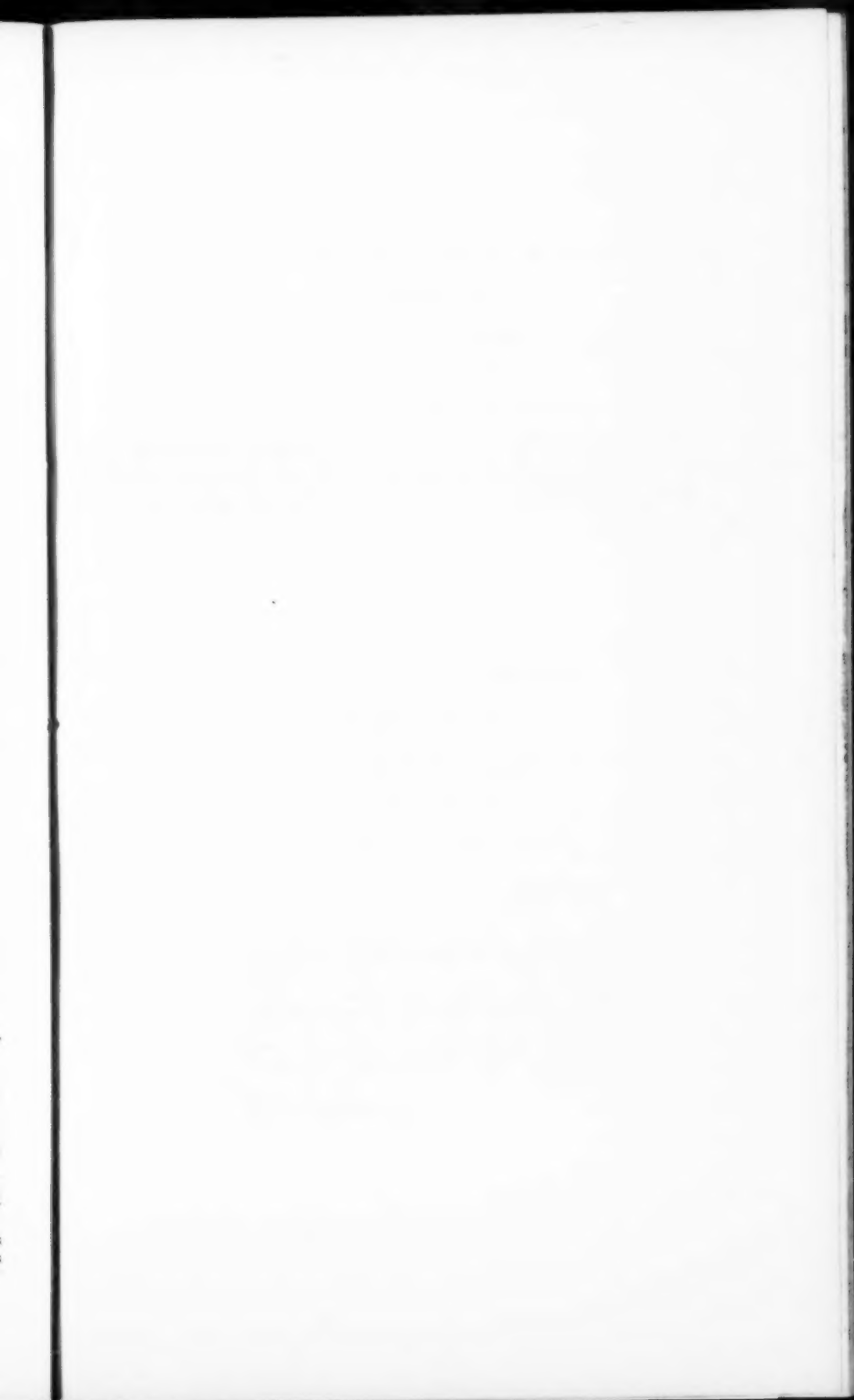
and to translate the whole passage as follows:—

Ye kingdoms of the earth, sing unto God,
O sing praises unto the Lord,
Who rideth on the heavens, the ancient heavens.
Hark! they shout with a voice, yea a mighty voice,
They shout with might unto God.

Our limits now oblige us to bring to a close our observations on this volume. The principles upon which its authors have interpreted the prophetic Psalms appearing to us totally irreconcilable with the inspiration of the New Testament, we have felt it a duty to endeavour to expose their fallacy, by pointing out the origin from which they are derived, and by shewing how unsatisfactory are the conclusions to which they lead. Their origin is not Christian but Jewish. Theodorus, whom we have already mentioned as the great

patron of this system of interpretation at the close of the fourth century, speaking of Christian commentators, who ran into extremes in spiritualizing the Old Testament, says, "*Sed non volentes ista considerare, voces omnes trahere ad Dominum tentant Christum, ut et quæ de populo facta sunt simili modo intelligerent, et risum præstarent Judæis, quando ex scriptorum sequentia nihil ad Dominum Christum pertinentes ostendunt voces :*" and he instances Ps. xvi. 10; xxii. 18; lxix. 21.* But when the Jews argue that the passages quoted from the Old Testament cannot be prophecy, because this sense is inconsistent with the context, it remains to be proved whether they are not taking advantage of their own wrong; whether they have not first misapplied the context to circumstances in the Jewish history with which it has no connexion, and then inferred that the lines quoted in the New Testament are a mere accommodation of the words. To enter on the question, to what extent the Jews in the first century perverted the meaning and corrupted the text of the Old Testament, is not our present business. But we venture to recommend to the learned authors of the present translation, and the rising generation of biblical students, a deep and fearless investigation of this subject, as a preparatory step to a new version of the Old Testament. In attempting to call the attention of the learned to the necessity of directing all their energies to the criticism of the Old Testament, as the only solid foundation on which they can hope to build its correct interpretation, we would willingly transcribe into our pages the remarks of Bishop Marsh in his second and thirteenth Lectures: but we must content ourselves with referring our readers to his volume for unanswerable proofs of the propriety of adopting this order in our studies, and for a reply to objections which might be raised against it. The appearance of the present translation of the Psalms has only tended to confirm our conviction that such is the course to be pursued by all who would search out the real truth of Scripture; for when such men as the present translators,—men, humbly and earnestly engaged in this pursuit, with all the aids to be derived from ancient and modern learning,—have arrived at results which every sober Christian must feel to be painfully unsatisfactory; the conclusion appears inevitable, that there must be something wrong somewhere. And if there be cause to suspect that a single line of the Old Testament has been, either intentionally or accidentally corrupted, surely it is a wiser and a safer course to acknowledge this fact, and to endeavour, by every means in our power, to restore the text to its purity, than to go on, from one generation to another, persisting in the hopeless endeavour to extract a meaning out of words which never had any. But

* *Labbæi Concilia*, tom. ix. p. 211. It is remarkable that the opinions of Theodorus on this subject were condemned in the Fifth General Council, by the unanimous voice of the whole Christian Church.



From a MS. in the Bodleian Library.

OXFORD.

(Kennicott, N^o 2.)

Psalm. LXVIII. ver. 6-8.

אֱלֹהִים נִבְרַח בְּיָמֵינוּ
אֱלֹהִים נִבְרַח בְּיָמֵינוּ
אֱלֹהִים נִבְרַח בְּיָמֵינוּ
אֱלֹהִים נִבְרַח בְּיָמֵינוּ

From a MS. in Trinity Library.

CAMBRIDGE.

(Kennicott, N^o 97.)

Psalm. LXVIII. ver. 32-34.

מִנְחָלָה
הָאֵרֶץ שִׁירָה לֵאלֹהִים זָמִיר
מִנְחָלָה
הָאֵרֶץ שִׁירָה לֵאלֹהִים זָמִיר
הָאֵרֶץ שִׁירָה לֵאלֹהִים זָמִיר
הָאֵרֶץ שִׁירָה לֵאלֹהִים זָמִיר

FROM A MS.
in the Public Library, CAMBRIDGE.

(Kennicott, N° 89.)

למנוח לדוד בחבור שויר

יקום אלהים ועצו אויעז
 פתח עין רעה פתח רוע בפני ארש
 ועד יקום ושמח ויעל צל לפני אלהים
 שויר לא לאלים זמיר שמו סלו עד בב פועכות פיה שמו ועלו לפני
 אבי יחוסים ודון אל מעות
 אלהים מושיב יחילים ביות בו ציא אסורים בפוערות אך סודרים שבת צחיה
 אלהים בצאחק לפני עמי
 ארן רעשה ארץ שמים נספח מפני אלהים זה סעי בפני אלהים אלהי ישרא
 גשם נדבות תנו אלהים
 חיתך ישוב צה
 אדני יתאמר
 מלך יצא את ידיו וידיו
 אם תשפכו בן שמים פנים ונתחפה פסג
 בפרש שרף מלכים נח
 הר אלהים הרבשו
 למח תדעו הרים ונבנים וחד חדר אלהים ושבחו ואלו יצאו
 רבב אלהים רבנים אלפי שנים
 עליה לידים שבת שני לידת צחנות פארם
 פרה אדני וסיום יעמם לנו

וינבו משנאוי מפני
 יאבדו ישרים מפני אלהים
 וישאשו בשמחה
 אלהים כמנון קדשו
 בצעקת בישומו סלו
 נחיתך ואל אלהיך בועבת
 הבין פטובתך לפני אלהים
 אמבשרות יצא רב
 ונת צית תחלק שר
 ואלו תהיה בידך הרוץ
 השיל פלבו
 הרבנים הרבשו
 ארבעים סני פקדו
 ואל סודרים לשפיות אלהים
 האן ישתעשע סלח

while we thus recommend the study of biblical criticism, we trust we shall not be mistaken as intending to subject the text of Scripture to the random guesses of every critical adventurer. The suggestions which we ourselves have ventured to offer must be regarded only as queries, proposed for the consideration,—the solemn consideration,—of every learned student; not, certainly to be admitted without inquiry; but calculated, we think, to awaken the attention of our readers, and to direct their studies to this important subject. True criticism is an appeal to evidence; and the only means by which it can be philosophically pursued is, a minute and patient examination of manuscripts. Much undoubtedly has been done in this way; but much more yet remains to be accomplished: and as the invention of letter-press printing was, under God's providence, one of the most effectual means of introducing the Reformation of the Christian Church; so we conceive that *lithographic* printing may, through the same Providence, be made the instrument of producing a still more glorious diffusion of scriptural light. In one word, we recommend the publication of fac-similes of all the manuscripts of the Scriptures, and of all their ancient versions. By this means only will the world be put in possession of a body of evidence equal to the importance and difficulty of the question which remains to be decided; by this means only can the problem of the differences between the Hebrew and Greek texts of the Old Testament be fully and satisfactorily resolved. And without presuming to dive into the secrets of futurity, we will simply express our earnest hope and fervent prayer, that by this means it will please God to remove "the vail which is spread over all nations," (Isa. xxv. 7) and to convert both Jew and Gentile to the gospel of Jesus Christ.*

* We have received somewhat of an angry letter from the joint-editors of the above translation, complaining of the strong terms in which we have spoken of their production, and charging us with "giving mischievous currency to gratuitous and unfounded slander." The principal passage to which they object is this:—"There is but a hair's breadth between them and the avowed infidel." (p. 214.) This sentence may, perhaps, be capable of being construed into a direct personality; but we can sincerely assure the authors it was not so intended; and this, among many other instances, shews how liable we are to err in judging in our own cause, the very paragraph of which they complain containing their exoneration upon that head in the strongest terms. It was our object to state our conviction, that there is but a hair's breadth between the principles of interpretation here adopted, and avowed infidelity, but at the same time to vindicate the authors from the charge of personal infidelity, and to impute their errors to an unconsciousness of their real source and tendency. For the gentlemen themselves—their characters, their talents—we entertain a high opinion; and should any expression which may have fallen from us, be more plain than palatable, we beg to assure them that it was called forth by what we considered to be the tendency of their *opinions*, and not from any feeling of disrespect towards *themselves*. The writer of the review, with that characteristic frankness which belongs to him, had proposed to offer, under his own name, an apology for any harsh expression, by which, as scholars and gentlemen, Dr. French and Mr. Skinner might fancy themselves aggrieved. This we do not think necessary. We cannot recede an inch from the position which our reviewer has taken; though we are really sorry for any pain to which their sensitiveness, as authors, has exposed the complainants.—EDIT.

LITERARY REPORT.

The Ascent of Elijah. A Seatonian Poem. By the Rev. RICHARD PARKINSON, M.A. of St. John's College, Cambridge, and Lecturer in Divinity at the Clerical Institution, St. Bees. London: Rivingtons. Cambridge: Deightons.

ACADEMICAL prizes are generally interesting rather as pledges of future and more matured efforts, than as productions of present excellence. In the little poem before us, however, we have the effusions of a bard not wholly uninitiated in the mysteries of Parnassus; and it contains some passages of considerable force and beauty. We subjoin, without further comment, the following extracts:—

And who are they?—The god-like front,
sublime,
The hair just wither'd with the touch of
time,
The forehead high and dark, that strangely
shews
The blended lines of mightiest joys and
woes—
The eye of fire, with changeful lustre given
To gleam in pride on earth, in awe to
heaven—
The hairy robe, with leathern girdle bound,
The magic mantle, sweeping to the ground—
All speak the mighty Messenger of God,
At once his country's glory and its rod,
Elijah!—While the manly frame and
young,
For lightest speed, or boldest daring
strung—
The lurking fire, now smother'd into awe,
That fills that eye, foredoom'd a nation's
law—
The anxious gaze, bent ever on his Lord,
To catch his secret wish, his feeblest word—
Tell that the form, now fix'd as mimic stone,
Is—true Elisha, man of God—thine own!
Pp. 8, 9.

With such a smile as dying saints bestow,
In their last hour, on him most loved below,
The Prophet cheer'd his son; and gently
laid
The hand of blessing on his trembling head.
"Well hast thou stood, my friend! no
servant now!
A martyr's crown adorns thy living brow!

Nor lust of power, nor fear of death could
stay
Thy faith, thy love, thy self-devoted way.
Take, then, a Prophet's benediction; given
At that last, solemn hour, when gracious
Heaven
Sweeps each dark error from its servant's
eye,
And opes the page of dim futurity.
And ask a parting boon; one blessing crave;
And He, who bids me triumph o'er the
grave,
And wreathes my brow with an immortal
crown,
Will grant me power to send that blessing
down!"
With blended hues of terror and of pride,
And eagerness of hope, Elisha cried,
"THY MANTLE!" &c. &c.—Pp. 15, 16.

Fast clos'd the shades of eve;—the sun's
last ray,
That linger'd sadly on the verge of day,
Cast a wild, spectral light on sulph'rous
clouds
Careering past, like giants in their shrouds!
Yet not a breath was there to move these
forms—
Silence, dumb herald of advancing storms,
Reign'd all around, and Expectation sate,
With anxious eye, watching the birth of
Fate!
Is that the Moon's unwonted glow, that
breaks
Through the dark thunder-cloud in arrowy
streaks,
Flinging on distant heights unearthly
gleams,
And darting fiercely down o'er woods and
streams?
Wider it spreads o'er all the eastern sky!—
The lightning-sever'd clouds asunder fly,
And, ere the heart could think, in smoke
and flame
Down the bright steep chariot and horse-
man came!
At once that glowing car the Seer ascends;—
At once the cope of heaven asunder rends,
And, with angelic millions girdled, rise
Those fiery steeds, to seek their native
skies.
Elisha SAW!—No touch of human fear
Dimm'd his bright eye, or stopp'd his
listening ear.
With rapturous zeal he breath'd his Father's
name,
And hail'd with holy joy that car of flame;

He mark'd the train of heavenly light
 expire
 In a long vista of receding fire;
 He heard the seraph tones, that hymn'd
 on high
 Elijah's welcome to the happy sky!
 But where is then the promise? where
 the sign
 Of delegated power, and grace divine?
 The heavenly splendour now fades fast
 away,
 Mark'd in the sky by one bright lingering
 ray.
 —Yet is that ray o'ershadow'd!—Some-
 thing seems
 With disk opaque to blot its ruddy beams!
 Lower and lower it descends! and sails,
 With flickering motion, borne on evening
 gales,
 Rapidly on; and gently seeks the ground,
 Before Elisha's feet, with whispering sound!
 What tongue may speak the rapture of
 that hour?—
 It is! it is!—the Robe of magic power!
 Elisha dash'd his vesture to the ground,
 And with his Master's Mantle wrapp'd
 him round;
 And stood, from that day forth, before the
 Lord,
 His Power on earth—his Wisdom—and
 his Word!—Pp. 18—20.

A Memoir of the Rev. Edward Payson, D.D. late Pastor of the Second Church in Portland, United States.
 London: Seeley. Pp. 501.

WE do not think works of this description at all calculated to promote the interests of true religion and sound Christian doctrine. It is a gross mistake to suppose that the private diary of even the best of men is always adapted for the public eye; and we cannot but remember the injury which the publication of his "Private Thoughts," by an injudicious admirer, inflicted upon Bishop Beveridge. We have no doubt that Mr. Payson was an excellent man; but still such passages as the following, which we select at random, are not, in our opinion, likely to produce the effect intended by the compilers of his biography.

"Oct. 26. Was assisted to-day in writing, and had a precious season in prayer."

"Oct. 28. Was almost insupportably happy, and could hardly refrain shouting aloud for joy."—P. 331.

In other places, the immediate aid of the Holy Ghost is declared, and ejaculations uttered still more objectionable than the above. We do not wish to quarrel with a man for expressing his gratitude to God for every blessing he enjoys; but we do condemn the publication of expressions, which are clearly the result of religious enthusiasm acting on an ill-regulated mind. We can participate in the holy rapture of the Psalmist, and join in the exclamation, "Not unto us, O Lord; not unto us!" and with the holy men of old, "Give God the glory due unto his name." We can accompany the minister of the Gospel to the table of our Lord, and pour out our whole soul in gratitude for all his mercies vouchsafed unto us ever since we came into the world; but never should we think of attempting to embody our feelings in language, much less to proclaim abroad the depth of the love and adoration with which we approach the discharge of our bounden duty.

One thing, however, we cannot help admiring in the volume before us; namely, the filial devotion of this really good man towards his mother, and the manner in which he attempted to console his wife and family when on his death-bed: though even here, the language adopted to express his hope and confidence is very different from that of those eminent and truly pious Christians, whose death-bed scenes Mr. Clissold has recorded.

Epitome of English Literature; or, a Concentration of the Matter of Standard English Authors. Edited under the Superintendence of A. J. VALPY, M. A. late Fellow of Pembroke College, Oxford. London: Valpy. 1831. Nos. I. and II. [Paley and Locke.] Small 8vo. Pp. xxxix. 278. xxiv. 288. Price 5s. each.

Of the numerous monthly publications to which the literary epidemic, at present raging in this intellectual generation, has given rise, those which proceed from Mr. Valpy's emporium have hitherto met with our cordial approval. The "English Divines"

stand first and foremost in utility, in editorship, and in elegance: and the "Family Classical Library" cannot fail to be a gratifying present to the admirer of ancient literature, and more especially to those who have not the power of becoming acquainted with the originals themselves. It is a duty, however, which we cannot neglect to perform, to withhold our commendation from this "Epitome of English Literature." Only imagine Paley, the concise, yet elegant Paley, who never says a word too much or too little, shorn of half his bulk, "under the superintendence of Mr. A. J. Valpy!" We are told, that "in history no fact, and in philosophy no reasoning, will be omitted or distorted, so as to render a reference to the original author requisite." Now we should be glad to know in what respect Hume's History, reduced to half, or a third of its size, will differ from any other abridgment of English history; Goldsmith's, for instance, or Mavor's? In fact, this said "Concentration" is a mighty useless affair altogether; and we have no doubt that the good sense of a "discerning public" will soon learn to estimate it at its real value.

A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By JOHN BIRD SUMNER, D. D. Lord Bishop of Chester. London: Hatchard. 1831. 8vo. Pp. vii. 623. Price 9s.

HOWEVER cheerless the prospect which the present state of things holds out to the inquiring eye of the sincere believer, there is at least one ray of hope for better things to come, in the increasing prevalence of family devotion among the well-disposed orders of the community. Hence the several Manuals of Prayers, adapted to families and individuals of different stations and conditions, which have lately multiplied upon us; and hence too the visible effect produced in the deportment of the peasantry, to which the Clergy, in various parts of the kingdom, can bear a grateful testimony. As an aid to that essential part of

family religion which consists in the daily perusal of a portion of the Scriptures, more especially of the New Testament, the volume before us cannot be too strongly recommended. Such a practical guide has long been a desideratum, and we are happy to see it supplied. True it is that we have Expositions of the Scriptures in abundance, and some of them of the most valuable description; but none of them are precisely the kind of thing which is calculated to instruct and interest the humbler members of a family. Perhaps the best suited to this purpose, is Scott's Bible; but the Calvinistic tenets are so closely interwoven with the otherwise excellent observations which it contains, that even the most careful reader, were he in no danger himself of catching the infection, must find it extremely difficult to separate the tares from the wheat. Doddridge's Expositor is another excellent work; but the text, and the notes, and the paraphrase, cannot be read, in their disjointed state, without perplexing the minds of the uneducated, who become fatigued before they arrive at the "improvement" affixed to the section which has been read to them. In the Bishop of Chester's Exposition, these objections have no place. The Gospels of Matthew and Mark—and the other historical books are to follow—are divided into portions of an easy length; and accompanied by a lecture, in which the principal features of the narrative are explained, and the reflections suggested thereby improved, in language adapted to the humblest capacities. Indeed, the work may be regarded as a kind of model, upon which a master of a family might conduct an oral exposition of the Bible, not only to the edification of those for whose spiritual welfare he is deeply responsible, but to the enlargement of his own personal acquaintance with the oracles of God. The book is also as cheap as it is useful; and we trust that it will find a place in every Christian "Family Library."

Biblical Notes and Dissertations; chiefly intended to confirm and illustrate the Doctrine of the Deity of

Christ; with some Remarks on the practical importance of that Doctrine. By JOSEPH JOHN GURNEY. London: Rivingtons and Arch. 1830. 8vo. Pp. xvii. 480. Price 12s.

IN order to appreciate the deep learning and elaborate research which are exhibited in these notes and dissertations, the reader must have recourse to the volume itself; and, if his mind be open to the force of apposite illustration and sound argument, he will be amply repaid for a close and attentive perusal of its contents. We should have felt it a duty to have furnished a lengthened review of the work, had it been of a nature to admit of such extracts as to convey a just estimate of its value to those, who would go no further for the information which they require. But of the twenty-two papers which compose the volume, there is not one which does not need to be studied entire; and, though each is perfect in itself, the subjects discussed form a complete and convincing refutation of the Unitarian doctrine respecting the divinity of Christ. The passages selected for examination are those which have been regarded either as the strong-holds of the Socinians, or contain the most decisive arguments against them, and consequently afford the most striking instance of the perversion of the sacred text, into which the maintenance of preconceived opinions, at once the most blasphemous and absurd, has driven the professors of the simple humanity of Christ. It is, at least, a strong presumptive proof of the merit of the work, that it is recommended in the Theological List of the Bishop of London.

The Nature of the Proof of the Christian Religion; with a Statement of the Particular Evidence for it. Designed for the Use of the more Educated Classes of Inquirers into Religious Truth. London: Rivingtons. Pp. 148. Price 3s. 6d.

"THE proper line of duty for the guardians of the Christian faith, whether among the clergy or the laity, in times of peculiar and much irregular

excitement like the present, is, to seek, not so much to curb or depress the spirit of universal inquiry, as rather, to restrain it only, and direct it in such channels as may be productive of the most permanent, because well-founded, satisfaction, and enable men to rise to the highest useful capabilities of their being." With this view, expressed in the introduction, our author has produced a really excellent little book.

The 1st chapter is "On the Nature of the Proof of the Christian Religion." And the 2d, "On the Particular Evidence for Christianity."

The arguments in general are deduced from Butler's Analogy, a work of most sterling merit, and Paley's Evidences, which is held in too great estimation to need any eulogium from us. From these, and other equally authentic and unimpeachable sources, a manual has been formed, calculated from its purity and force to stem the sceptical tendency of the present day, and to confirm the wavering in the true faith.

Introductory Lecture to a Course of Political Economy; recently delivered at Columbia College, New York. By the Rev. J. M'VICKAR, D. D. Professor of Moral Philosophy and Political Economy in that Institution. London: Miller. Pp. 34.

WE are not profound political economists; but having, as a matter of courtesy, directed our attention to the pamphlet of Dr. M'Vickar, we must say, that in general we think his views upon this science just and sound; and that some of our own professors, both in the Universities and Parliament, might at this moment peruse the following passage on one of their favourite theories with advantage:—

"The experiment of universal suffrage has not yet wrought out its full work in our city councils. It is a giant, which has put forth but half its strength. Its arm is but half extended. Whether that shall be stretched out for weal or woe to our city, time alone can determine. But which ever it be, let us now remember it is an arm of power which can crush, as well as build up; and let it be our

wise and present care, that the strong man be not sightless, lest guided in his blindness by some fiendish hand, he bow himself upon the pillars of the state, and involve all in one common ruin. In the old governments of Europe, such would doubtless be the issue of power intrusted to such hands. It would eventuate in a conspiracy of the poor against the rich; the scythe of equality, to use the language of the French levellers, would soon be made to pass over our land, and *such*, no doubt, are the dark machinations of many who have imported with them from abroad, the bitterness and malignity with which they have there learned to regard not only power and wealth, but religion and moral discipline, and the institution of marriage, and the sacredness of property, and whatever else it is which gives to society its safety, its dignity, and its comfort. Against this danger our remedy is the same. Education, religious, moral, scientific, and among these, not the least, *economical*, by which I mean the diffusion of that science which demonstrates the comforts of the poor to be linked inseparably with the prosperity of the rich, which gives the best pledge of security to wealth, by making every man, however poor, feel himself interested in the laws for its preservation."—Pp. 23, 24.

The Great and Little Red Lions. A Dialogue on Reform. London: Roake and Varty, Strand. Price One Halfpenny.

"THE Universal Passion," as Reform may justly be called, is here well handled, and the folly of persons meddling with what they are unable to comprehend, is the subject of a smart encounter of wit between Joe and Tom,—the former of whom is clearly a sensible fellow; and we have no doubt the people would be far happier, if, like him, they would exclaim, "I have business enough of my own to think about, thank God, without bothering my head about Reform!" We have not room for the Red Lion joke, but recommend the hand-bill for extensive circulation, as calculated to cause a reaction to the existing excitement amongst a deluded populace.

On the Laws and Liberties of Englishmen. "Britons ever shall be Free." London: Roake and Varty. Pp. 15. Price 1d.

If ours were a political publication, we should be inclined to devote a considerable space to this sound and constitutional exposé of what really constitutes freedom. As it is, we can only recommend it to the serious attention of our readers, by giving a brief outline from the tract itself of its contents:—"Here then we have been briefly shewn the invaluable materials of which the British Constitution is constructed. First, its foundations were laid in the most remote ages, in the common-law of the land, transmitted from father to son by tradition and precedent; Second, the famous *Dome-Book* of King Alfred drew together in writing all these traditions and precedents; Third, the laws of Edward the Confessor ratified and enlarged those of his predecessor; then, fourth, *Magna Charta*; Fifth, *The Petition of Rights*; Sixth, *The Habeas Corpus Act*; Seventh, *The Bill of Rights*;—and, eighth, *The Act of Settlement*, successively enlarged, consolidated and confirmed it." All this, together with the Established Church, the reformers would destroy, and the Clergy are expected to look on passively.

A Plain Statement with Respect to Wages; addressed chiefly to Agricultural Labourers. Second Edition. London: Roake and Varty. Pp. 23. Price 1d.

ENEMIES as we are upon principle to the many wild and visionary theories propounded by the pseudo-philosophers, and friends of humanity, of late years, the theory of wages, and practical illustration of the benefits accruing from industry and frugality here laid down, command our unqualified approbation. And we agree with the writer in thinking, that Old England, under a more active and general religious practice, will "again become what it once was, the land of pure religion, of honesty, of plenty, of hospitality, of peace, and the pride and wonder of the world!"

SERMON

FOR THE SECOND SUNDAY AFTER TRINITY.

(On the Twenty-third Outline in the Rev. H. Thompson's "Pastoralia.")

JUDGES V. 24.

Blessed above women shall Jael the wife of Heber the Kenite be : blessed shall she be above women in the tent.

IN the first lesson appointed for the morning's service we have heard who Jael was, and what her conduct was. Sisera, the general of the king of Hazor, was closely pursued in battle by the Israelites. Heber, the husband of Jael, was in some manner connected with the king of Hazor ; so far, at least, that, as the Scripture expresses it, there was peace between them. It was natural enough that Sisera, in his extremity, should betake himself to the tent of one who was allied to his master ; and accordingly, Jael, the wife of Heber, received Sisera with great attention, gave him refreshments, and concealed him with all the appearance of the most courteous and generous hospitality. But while the harassed and weary chief was lost in unsuspecting slumber, Jael approached him, and struck "a nail of the tent," *i. e.* one of the large pins by which the tent was fastened to the ground, into his temples.

If we found this fact simply recorded in Scripture, there would be no particular reason for noticing it. We should call it an act of great perfidy ; but providentially directed by God to the extinction of his people's enemies. Nothing can be more unreasonable than to suppose that every deed recorded in Scripture, if not censured, is therefore approved. If we believed this, we must also believe that Herod's massacre of the innocents met with the Divine approbation. If, therefore, the Scripture had said no more on the subject, we might have classed Jael with many others, whose deeds, though related in Scripture, are not related as examples for our imitation, but as warnings for our heed.

But this is not exactly the case with the instance in question. After the battle, the victorious parties—Barak the general, and Deborah the prophetess,—caused to be sung a triumphal ode or hymn, contained in the fifth chapter of this book, and read as the first lesson for this evening's service, which is addressed directly to God, and which, as the joint production of a prophetess, must be considered a work of divine inspiration. In that hymn occurs the text, "Blessed above women shall Jael the wife of Heber the Kenite be ; blessed shall she be above women in the tent." And if we would know why she was to enjoy this extraordinary blessing, her treachery is assigned as the reason. "He asked water, and she gave him milk ; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer ; and with the hammer she smote Sisera : she smote off his head, when she had pierced and stricken through his temples."

Are we then to understand that the Holy Ghost approved the act of Jael? And are we hence to conclude that we may do the work of the Lord by treachery and deceit? Has not the Scripture said, "Hide the outcasts: bewray not him that wandereth?" * How then shall we reconcile the conduct of Jael to the commendation here given her, or to the language of Scripture in general?

Divines have generally explained this passage by supposing that Jael intended to receive Sisera kindly and hospitably, but that while he was sleeping she was commanded by God to destroy him. She was bound, of course, to obey God rather than any consideration of private friendship, and for this obedience the blessing was promised. But the Scripture says nothing of any divine command, as might well have been expected had such been the case, particularly when the passage, without this explanation, might be very dangerously misunderstood. It seems probable therefore, at first sight, that this interpretation is not the true one.

The text, apparently, is mistranslated. What has been said may lead us to that conclusion; and besides, Jael is said in the text to be "blessed above women;" a title which, even supposing her to have acted by divine influence, could scarcely be given to any but the mother of the Saviour.† Neither, as the text stands, is it very easy to understand what is meant by being "blessed above women in the tent." But all the difficulty is taken away if the words be rendered in a sense of which they are fully capable:—"Jael the wife of Heber the Kenite shall be celebrated by women; she shall be celebrated by women in the tabernacle." It was the custom, at the feast of tabernacles, for the women of Israel to sing a kind of festal hymn, in which they celebrated the names and actions of eminent persons. The blessing then spoken of in the text was not a blessing from God, but a blessing from those women who, on these public occasions, would celebrate the name of Jael. It was natural enough that the Israelites should do so, without looking very strictly at the moral nature of the deed. Jael had delivered them from a malignant and powerful enemy; and but for her, the victory would have been incomplete, and the country insecure. They were therefore under too great obligations to her to scrutinize narrowly the honour of the transaction, and Jael had accordingly her praise among other benefactors of the people at the commemoration of tabernacles. Now the text, thus viewed, is a simple prophecy of what was to happen, not an approval expressed by God. It is foretold that she who wrought this deliverance for the Israelites should, in her turn, be joyfully and publicly commemorated at their great national festival. Thus God is not represented as approving a deed which all the rest of Scripture must lead us to think he would highly disapprove; and we are not obliged to have recourse to the supposition of a divine impulse without any authority from the Bible.

This text, by itself, does not appear to contain much matter for edification; and it is rather selected for the purpose of clearing away a difficulty which the lessons of this day may create in the mind of

* Isa. xvi. 3.

† See Luke i. 28.

some Christians, than of any very direct advantage which it holds out to us. But the removal of these difficulties is not to be considered altogether useless in the work of edification. The Christian may often feel perplexities and distresses which these examinations may remove; and this alone is no small advantage gained. He may not, indeed, believe that the God of all goodness would countenance, and much less bless, an act of treachery; but he may not perceive how the text can be understood without attributing somewhat of this nature to the All-just Being. As long as this is unexplained he will feel uncomfortable; he will feel he has misunderstood some part of Bible morality, and he will fear lest he should misunderstand when he believes himself clear. Other evils, too, have arisen from hasty or misconceived interpretations of this and other texts: some have made shipwreck of their faith; others have strengthened themselves in perfidy and wrong, and pleaded divine impulses for the most diabolical deeds, urging that they are not required to produce any outward proof of such intimations, since Jael acted without any such external evidence. It cannot, therefore, be unbecoming the minister of the Gospel to prepare his Master's way, like the Baptist of old, by making the rough places plain. We thus are enabled, as St. Peter instructs us, to give every man that asketh us "a reason of the hope that is in us;" we are not in danger of defending sinful acts by scripture authority; and our faith is confirmed as we discover more abundantly, from searching the Scriptures, that no one part can really be set against another; and that they form together one grand harmony, perfect and single in all respects, as Him from whom they proceed.

But because the treatment of difficult passages presents chiefly an indirect mode of edification, we must not therefore conclude that they have none which is direct also. No; it is one of the remarkable features of the Scriptures—a feature which evinces their divine origin—that texts, apparently the most unpromising, are far from being really destitute of instructive power. It is finely remarked by a great commentator on a somewhat obscure book of Scripture,—“In the plainest text of Scripture there is a world of holiness and spirituality; and if we, in prayer and depending upon God, did sit down and consider it, we should behold much more than appears to us. It may be, at once reading or looking we see little or nothing,—as Elijah's servant: he went out once,—he saw nothing; therefore he was commanded to look seven times. What now? says the prophet. I see a cloud rising, like a man's hand;—and by and by the whole surface of the heavens was covered with clouds. So you may look lightly upon a scripture and see nothing; look again, and you will see a little; but look seven times upon it, and then you shall see a light, like the light of the sun.” Let us apply this observation to the history before us. What connexion, the hearer may say, between the defeat of Sisera and the Christian's prospects and duties? Let us consider, then, whether, without any forced or fanciful application, unjustified by Scripture, we may so far discover a connexion as not to leave the church unbenefited by our reflections.

Let us then consider who Sisera was.—The powerful officer of a

powerful prince. In the morning he went out at the head of thousands of warriors, with nine hundred chariots of iron,—the idol of admiring multitudes,—the dread of an enemy for twenty years bowed down by the yoke of his master's oppression. The sun had not set upon the field where all this pomp and terror were displayed, when of all this vast multitude not one survived to tell the tale of ruin, save only himself, and he fain to solicit, as the first of favours, a little water from the hand of a stranger. Pass a few moments more, and the chieftain is with the meanest soldier in his army. He lies,—but it is not the sword that has taken his life; that were too proud a death for him who had bared his arm against the hosts of Jehovah. His mother may in vain expect the lingering wheels of his victorious chariot; chariot and charioteer have vanished—the river of Kishon hath swept them away,—and he who mustered the hosts of the battle is fallen by the hand of a woman.

Who is the agent here? Even did not the Scriptures inform us, we could not doubt. The apparent cause holds no proportion with the effect. It was evidently the Lord who delivered Sisera,—not who suggested the act of Jael, but who directed that Sisera should fall by it.

We, my brethren, are of ourselves as little competent to meet our spiritual enemies as one solitary woman would have been to defeat Sisera at the head of his army. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And may not many of us say that we have been as mightily oppressed by these tyrannous foes as ever the Israelites were by the king of Canaan. "Whosoever committeth sin, he is the servant of sin." Is there one of us who has not at some time done homage to that worst of masters, whose wages is death—everlasting death—the death of soul and body in hell? Yet where it has not pleased God to surrender his creatures wholly to a reprobate mind, this service has been very painful and irksome, and the unhappy slave, amidst all the counterfeit enjoyments of sin, has felt the arrows of conscience in his soul, and been ready to exclaim with the Apostle, "O wretched man that I am! who shall deliver me from the body of this death!" Let the fallen Christian consider a little further. How came he into this situation? The Lord sold the Israelites into the hand of Jabin. Why? Because they did evil in the sight of the Lord. Let this account for the truth which the Christian sometimes experiences, that he is "carnal, sold under sin." He has done evil, and he has thereby tempted God to withdraw his protecting grace; and thus, by committing sin, he has entered that dreadful servitude from which he is now struggling to get forth. But the history of Israel has comfort for him. The children of Israel "cried unto the Lord." And now, behold, the whole system of things is renewed. That cry has brought down mercy and deliverance before the evening. The tyrant of twenty years, with all his instruments of power and oppression, is swept from the earth as though he had never been. Let the fainting Christian then take courage. Enslaved by some evil habit, his soul in the midst of her bondage is striving to be free. But who shall deliver him? "If the

Son make him free, then shall he be free indeed." Let him then ardently and faithfully beseech his God and Saviour to deliver him; and "he shall know the truth, and the truth shall make him free." His own weakness, and the strength of his enemies, have nothing now to do with the matter. The Lord, who sold Sisera into the hand of a woman, will discomfit all the powers and principalities of hell before one human soul. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are." "Up," then, disconsolate and afflicted Christian; "is not the Lord gone out before thee?" "He shall subdue the people under us, and the nations under our feet." But let us not suppose that God will deliver us, if we have no care to deliver ourselves. The promise is conditional. When we hear the command,—Up!—shall we rest in senseless indolence? No, my brethren; God will only work by the instruments which he has appointed; the sword of Barak and the hammer of Jael must be there. It is true they could do nothing of themselves; it is true that God could work without them: but as he pleases to work with them, it is not for us to gainsay. Let us, in like manner, be assured, that though we cannot do any thing without the good Spirit of our God, that Spirit will do nothing for us, unless we use the means by which he is pleased to work;—prayer, study of his word, attending on his sacraments and ordinances, and a careful sincere endeavour to use the grace we enjoy to the purposes for which it was granted. We must fight the good fight of faith, in an active life of obedience; we must use the weapons of our warfare, which are "mighty through God, to the pulling down of strongholds;" we must stir up the gift that is in us; and, by the bright evidence of a holy life, evince that we are emancipated from the thralldom of sin. In all this there is no presumption: on the contrary, it would be the greatest conceivable presumption to expect the assistance of God without fulfilling the only conditions on which it is promised. It is not sin to use the means which God has placed at our disposal; the sin is to take glory to ourselves for what we have done in *His* strength. This is like what the prophet calls "sacrificing to our net, and burning incense to our drag." No, my brethren. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." To him belongs all the excellency. His is the glory, if a weak and trembling creature like man can work out his own salvation; he it is that "worketh in us both to will and to do of his good pleasure:" but unless we strive according to his working, we have nothing to expect but destitution and condemnation.

And if we will not receive this warning, the history before us has another lesson for our consideration. We have seen how fearful a vengeance was prepared for the enemies of God, strengthened as they were by all that human device could afford them. Now wilful, obstinate sinners know themselves to be enemies to God; "Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should

serve him? and what profit should we have if we pray unto Him?" They walk after their own lusts, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And some may mark their prosperity and ask, "Wherefore do the wicked live, become old, yea, are mighty in power?" This question we may not always be able to answer; nor is there any necessity that we should. Surely if we believe in the truth, the justice, and the wisdom of God, it is not too much for him to require of us that we should feel perfectly satisfied that all is permitted for the best. The proud king of Canaan might think there was no God, or that if there was, God was unwilling or unable to chastise his cruelties. Sinners often argue in this way: they say, "The Lord shall not see, neither shall the God of Jacob regard it." God is meanwhile using them for his own purposes. The tares grow together with the wheat until the harvest; and in the time of harvest he will say to the reapers, "Gather up the tares, and bind them in bundles to burn them; but gather ye the wheat into my barn."

None, it might be supposed, could be so far deceived by the pride of their heart as to suppose that God could not bring them down, even though they should, as the prophet expresses it, "set their nest among the stars." But God has shewn them that he can not only overthrow them, but that he can do so by the weakest instruments. Sisera was never more confident of safety than when he slept in the tent of Heber. Yet even there, and by the hand of her whom he most trusted, God overtook his enemy. There may be sinners now who say, "Peace and safety;" but even ere the words are passed their lips, "sudden destruction cometh upon them." We may be indeed at peace with the world; but it is that hollow peace which subsisted between Jabin and the house of Heber;—a peace which interest may break, and which, if maintained, can never make head against God. We may be even at peace with our consciences; but it may be that they are silenced, and not reconciled. We may say, "peace, peace, when there is no peace." But seek peace with God through Jesus Christ; plead his sanctifying atoning blood to wash out the stains of an imperfect but sincere and faithful obedience; and with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord thy refuge, and the Most High thy habitation, there shall no evil befall thee, neither shall any plague come near thy dwelling. The world will proffer fair, and when she has allured us to slumber in her tabernacle she will remorselessly complete our destruction. But God deals otherwise with us. He calls us indeed to take up the cross, and to tread a narrow way; but he shews us at the same time the "recompense of reward." "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XII.

HEGESIPPUS, MELITO.

Ἦν καὶ εἰς ἡμᾶς τῆς Ἀποστολικῆς παραδόσεως καὶ τῆς ὑγιоῦς πίστεως ἑγγρηφος κατήλθεν ὀρθοδόξα.—Euseb. Hist. Eccl. IV. 21.

OF the two Fathers, who form the subject of the present article, the former is known as the author of a "History of the Affairs of the Church," from the first preaching of the Apostles to his own times. This work, which was comprised in five books, is now entirely lost, with the exception of a few fragments, preserved by Eusebius; from whom, and from the fragments themselves, the little that is known of the writer is principally gathered. HEGESIPPUS is said to have been a convert from Judaism to Christianity, and his perfect acquaintance with the Jewish traditions and the Judaizing sects sufficiently attests his origin. (See Euseb. Hist. Eccl. IV. 22.) With a view, as it should seem, to ascertain the existing state of Christian doctrine and discipline, he undertook a journey to Rome, introducing himself, as he proceeded, to the Bishops of the several Churches which lay in his route, and obtaining an account of past and passing events from each respectively. At Corinth he made some inquiries with reference to the letter addressed to that Church from Clement of Rome; and learned from *Primus*, who then presided over that see, that the divisions which it had been the object of that epistle to settle, had not re-appeared, but from that time forward the true faith had remained pure and uncorrupted. Upon his arrival at Rome, he completed his history, through each successive episcopate, to that of Anicetus, whom he found in possession of the episcopal chair; and "during each succession," he observes, including those of Soter and Eleutherus, the immediate successors of Anicetus, "the same institutions prevail, as the Law, and the Prophets, and the Lord, *i. e.* the Christian dispensation, ordain."* This testimony must, doubtless, be understood with some limitation, as before this period heresies had begun to appear in the infant Church, though it is probable that their progress had been less visible in those districts where the primitive

* Fragm. ap. Euseb. Hist. Eccl. IV. 22. γενόμενος δὲ ἐν Ῥώμῃ, διαδοχὴν ἐποιήσαμην μέχρις Ἀνικητοῦ, οὗ διάκονος ἦν Ἐλεύτερος· καὶ παρὰ Ἀνικητοῦ διαδέχεται Σωτήρ, μεθ' ὃν Ἐλεύτερος· ἐν ἐκάστῃ δὲ διαδοχῇ καὶ ἐν ἐκάστῃ πόλει οὕτως ἔχει, ὥς ὁ νόμος κηρύττει, καὶ οἱ προφῆται, καὶ ὁ Κύριος. The expression διαδοχὴν ποιῆσθαι has somewhat puzzled the critics, many of whom would read διατριβὴν for διαδοχὴν. But there is no authority for this conjecture, and the context is strongly corroborative of the common reading. Hegesippus meant to say, that he arranged his history according to the succession of the Bishops of Rome; and the phrase is analogous to λόγον ποιῆσθαι in Acts i. 1. Grabe and Bannage, after Pearson, thus understand the passage.

Bishops were situated. Hegesippus is generally supposed to have been born in the beginning of the second century; and he died, according to the Alexandrian Chronicle, in the reign of Commodus. In Jerome's Catalogue (c. 22.) the account of him precedes that of Justin; but, as far as the date of his writings is concerned, he was certainly posterior to that writer, for his history was not finished at the elevation of Eleutherus to the see of Rome, which took place A. D. 169, some years after Justin's martyrdom. Probably Jerome was misled by Eusebius, who says that he was "in the first succession of the Apostles:"* but this expression may simply mean that he was, as Stephen Gobar calls him, "an ancient and apostolical man." Lardner places him at the year 173.†

There is a passage in Photius, in which this Stephen Gobar, a tritheistical writer of the sixth century, accuses Hegesippus of disputing the authority of the quotation adduced by St. Paul, in 1 Cor. ii. 9, ("Eye hath not seen, nor ear heard," &c.); and opposing to it the words of Christ in Matt. xiii. 16. It seems probable, however, that Hegesippus did not impugn the citation itself, but some false interpretation which had been fixed upon it. Possibly his observation, which we must take upon the credit of his accuser, was directed against those heretics, who pretended that Christ was a mere phantom; or against the Gnostics, who were accustomed to apply the passage exclusively to themselves, as being gifted with a more intimate knowledge of divine things. (See Clem. Alex. Strom. IV. pp. 615, 628, and elsewhere.) Dupin and others of the moderns, however, have regarded this Father as a writer of weak understanding, and little credit; though the ancients, who had far better means of judging, seem to have decided otherwise. His history is represented by Jerome as containing a great variety of useful information, written in a plain and simple manner, and in a style similar to that of the writers of the New Testament. Such, at least, appears to be the import of Jerome's words;‡ and the subjoined fragment, containing an account of the martyrdom of James the just, is calculated to confirm his statement.

Διαδέχεται δὲ τὴν Ἐκκλησίαν μετὰ τῶν Ἀποστόλων, ὁ ἀδελφὸς τοῦ Κυρίου Ἰάκωβος, ὁ ὀνομασθεὶς ὑπὸ πάντων Δίκαιος ἀπὸ τῶν τοῦ Κυρίου χρόνων μέχρι καὶ ἡμῶν· ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο, οὗτος δὲ ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν. Οἶνον καὶ σίκερα οὐκ ἔπιεν, οὐδὲ ἔμφυχον ἔφαγεν· ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη· ἔλαιον οὐκ ἠλείψατο, καὶ βαλανεῖον οὐκ ἐχρήσατο. Τούτῳ μόνῳ ἔξῃν εἰς τὰ ἅγια εἰσεύναι· οὐδὲ γὰρ ἔρεοῦν ἐφόρει, ἀλλὰ συνδύνας. Καὶ μόνος εἰσῆρχετο εἰς τὸν ναόν· ἡνρίσκειτό τε κείμενος ἐπὶ τοῖς γόνασι, καὶ αἰτούμενος ὑπὲρ τοῦ λαοῦ ἄφεσιν· ὡς ἀπεσιληκέναι τὰ γόνατα αὐτοῦ δίκην καμήλου, διὰ τὸ αἰεὶ κάμπτειν ἐπὶ γόνυ προσκυνοῦντα τῷ Θεῷ, καὶ αἰτεῖσθαι ἄφεσιν τῷ λαῷ. Διὰ γέ τοι τὴν ὑπερβολὴν τῆς δικαιοσύνης αὐτοῦ, ἐκαλεῖτο Δίκαιος καὶ Ὡβλίας, ὁ

* Hist. Eccl. II. 23. ἐπὶ τῆς πρώτης τῶν Ἀποστόλων γενόμενος διαδοχῆς.

† Ap. Phot. Cod. 232. ἀρχαῖός τε ἀνὴρ καὶ Ἀποστολικός.

‡ De Vir. Ill. I. 22, p. 89. *Quinque libros composuit sermone simplici, ut, quorum vitam (Apostolorum, scilicet) sectabatur, dicendi quoque exprimeret characterem.*

ἐστὶν Ἑλληνιστὶ περιοχὴ τοῦ λαοῦ καὶ δικαιοσύνη· ὥς οἱ Προφῆται δηλοῦσι περὶ αὐτοῦ. Τινὲς οὖν τῶν ἐπὶ αἵρέσεων τῶν ἐν τῷ λαῷ, τῶν προγεγραμμένων μοι ἐν τοῖς ὑπομνήμασιν, ἐπυνθάνοντο αὐτοῦ, Τίς ἡ θύρα τοῦ Ἰησοῦ; Καὶ ἔλεγε τοῦτον εἶναι τὸν Σωτῆρα. Ἐξ ὧν τινὲς ἐπίστευσαν, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός. Αἱ δὲ αἵρέσεις αἱ προειρημένοι οὐκ ἐπίστευον οὔτε ἀνάστασιν, οὔτε ἐρχόμενον ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ὅσοι δὲ καὶ ἐπίστευσαν, διὰ Ἰακώβον. Πολλῶν οὖν καὶ τῶν ἀρχόντων πιστευόντων, ἦν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων, ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν Χριστὸν προσδοκᾶν. Ἐλεγον οὖν συνελθόντες τῷ Ἰακώβῳ· παρακαλοῦμέν σε, ἐπίσχε τὸν λαόν, ἐπεὶ ἐπλανήθη εἰς Ἰησοῦν, ὥς αὐτοῦ ὄντος τοῦ Χριστοῦ. Παρακαλοῦμέν σε πείσαι πάντας τοὺς ἐλθόντας εἰς τὴν ἡμέραν τοῦ Πάσχα περὶ Ἰησοῦ σοὶ γὰρ πάντες πειθόμεθα. Ἡμεῖς γὰρ μαρτυροῦμέν σοι καὶ πᾶς ὁ λαός, ὅτι εἰκαὸς εἶ, καὶ ὅτι πρόσωπον οὐ λαμβάνεις. Πείσον οὖν σὺ τὸν ὄχλον περὶ Ἰησοῦ μὴ πλανᾶσθαι. Καὶ γὰρ πᾶς ὁ λαός καὶ πάντες πειθόμεθά σοι. Στῆθι οὖν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ἥς ἐπιφανῆς, καὶ ἦ εὐάκουσά σου τὰ ῥήματα πάντι τῷ λαῷ. Διὰ γὰρ τὸ Πάσχα συνεληλύθασαι πᾶσαι αἱ φυλαὶ μετὰ καὶ τῶν ἐθνῶν. Ἔστησαν οὖν οἱ προειρημένοι γραμματεῖς καὶ Φαρισαῖοι τὸν Ἰακώβον ἐπὶ τὸ πτερύγιον τοῦ ναοῦ, καὶ ἔκραζαν αὐτῷ, καὶ εἶπον· Δίκαιε, ᾧ πάντες πείθεσθαι ὀφείλομεν, ἐπεὶ ὁ λαός πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος, ἀπάγγελον ἡμῖν, Τίς ἡ θύρα τοῦ Ἰησοῦ τοῦ σταυρωθέντος; Καὶ ἀπεκρίνατο φωνῇ μεγάλῃ· Τί με ἐπερωτᾷτε περὶ Ἰησοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου; καὶ αὐτὸς κἀῆται ἐν τῷ οὐρανῷ ἐκ δεξιῶν τῆς μεγάλης δυνάμεως, καὶ μέλλει ἔρχεσθαι ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Καὶ πολλῶν πληροφορηθέντων καὶ δοξαζόντων ἐπὶ τῇ μαρτυρίᾳ τοῦ Ἰακώβου, καὶ λεγόντων ὥς ἀνὰ τῷ νύφῳ Δαβιδ, τότε πάλιν οἱ αὐτοὶ γραμματεῖς καὶ Φαρισαῖοι πρὸς ἀλλήλους ἔλεγον· Κακῶς ἐποιήσαμεν τοιαύτην μαρτυρίαν παρασχόντες τῷ Ἰησοῦ· ἀλλὰ ἀναβάντες, καταβάλωμεν αὐτὸν, ἵνα φοβηθέντες μὴ πιστεύσωσιν αὐτῷ. Καὶ ἔκραζαν λέγοντες· ὦ ὦ, καὶ ὁ δίκαιος ἐπλανήθη. Καὶ ἐπλήρωσαν τὴν γραφὴν τὴν ἐν τῷ Ἠσαΐᾳ γεγραμμένην· Ἀρωμεν τὸν δίκαιον, ὅτι δυσχρηστος ἡμῖν ἐστὶ· τοίνυν τὰ γεννήματα τῶν ἔργων αὐτῶν φάγονται. Ἀναβάντες οὖν κατέβαλον τὸν δίκαιον, καὶ ἔλεγον ἀλλήλοις· Λιθάσωμεν Ἰακώβον τὸν δίκαιον. Καὶ ἤρξαντο λιθάζειν αὐτὸν, ἐπεὶ καταβληθεὶς οὐκ ἀπέθανεν, ἀλλὰ στραφείς ἔθηκε τὰ γόνατα λέγων· Παρακαλῶ, Κύριε Θεέ Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶσας τί ποιοῦσιν. Οὕτω δὲ καταλιθοβολούντων αὐτὸν, εἷς τῶν ἱερέων τῶν υἱῶν Ῥηχάβ υἱοῦ Ῥαχαβείμ τῶν μαρτυρουμένων ὑπὸ Ἱερεμίου τοῦ προφῆτου, ἔκραξε λέγων· Παύσασθε, τί ποιεῖτε; εὐχεται ὑπὲρ ὑμῶν ὁ δίκαιος. Καὶ λαβὼν τις ἀπ' αὐτῶν, εἷς τῶν γνωφείων, τὸ ξύλον ἐν ᾧ ἀπετίεζε τὰ ἱμάτια, ἤνεγκε κατὰ τῆς κεφαλῆς τοῦ δίκαιου· καὶ οὕτως ἐμαρτύρησε· καὶ ἔθαψαν αὐτὸν ἐν τῷ τόπῳ, καὶ ἔτι αὐτοῦ ἡ στήλη μνεῖ παρὰ τῷ ναῷ· Μάρτυς οὗτος ἀληθὲς Ἰουδαίους τε καὶ Ἑλλῆσι γεγένηται, ὅτι Ἰησοῦς ὁ Χριστός ἐστιν. Καὶ εὐθὺς Οὐεσπασιανὸς πολιορκεῖ τὴν Ἰουδαίαν, αἰχμαλωτίσας αὐτούς.—(Ap. Euseb. Hist. Eccl. II. 23.)

Our blessed Lord speaks, in Mat. xix. 12, of those "who make themselves eunuchs for the kingdom of heaven's sake;" in reference to those zealous ministers of religion, who are content to live in a state of celibacy, unincumbered with the cares of the world, in order to devote themselves exclusively to the service of their Maker. Such an one was MELITO, Bishop of Sardis, in Lydia, as we are informed by *Polycrates*, in a fragment preserved by Eusebius. (Hist. Eccl. V. 24.) He was a native of Asia, and probably of Sardis, but the date of his birth, as well as of his election to the Bishoprick, are equally unknown. By some, indeed, he has been regarded as the angel of the Church of Sardis, to whom the letter is addressed in Rev. iii. 1; but as this supposition would extend his continuance in the See to a period of more than seventy years, it must be at once relinquished as a vague conjecture. There is not the remotest hint in any author, who has mentioned his name or his writings, that he lived to so great an age as to warrant the notion. It should seem however, that he was endued by the Holy Spirit with the *gift of prophecy*; for to this effect is the testimony of *Polycrates* (*ubi supra*); and Jerome quotes Tertullian to the same purpose.

There can be little doubt that a man of that character and disposition which is attributed to Melito, was continually employed in advancing the interests of the Church, in defending the purity of her doctrine, and maintaining the strictness of her discipline. It was in this spirit that he took part in the controversy respecting the time of keeping Easter, which was then at its height; and that he travelled into Palestine, at the instigation of his friend Onesimus, for the purpose of settling the Canon of the Old Testament. His Catalogue is still in existence (Euseb. Hist. Eccl. IV. 26); and it is the first which is to be found in any Christian writer. He also addressed an Apology for Christianity to the Emperor Aurelius, with a view to obtain a suppression of those persecutions which then prevailed; and it may be fairly inferred, from the few short extracts which are to be found in Eusebius, that it was well calculated to assist the cause, in the promotion of which Justin and others of his contemporaries had united their endeavours. The date of this Apology is placed in the Alexandrian Chronicle, and in that of Eusebius, at the year 170; and it is evident, from the fact that Lucius Verus, the brother and colleague of Aurelius, was now dead, that it could not have been written before that year. It should seem, however, from the manner in which the Emperor's son Commodus is mentioned in a passage still extant, that he was already admitted into a share of the empire. Hence *Basnage* and *Lardner* assign it to the year 177; and Tillemont, understanding the expression in question of the investment of Commodus with the tribunitian authority, to the year 175.

The writings of Melito, all of which are unfortunately lost, were very numerous. Besides the "Apology," and the treatise respecting *Easter*, Eusebius (Hist. Eccl. IV. 26.) and Jerome (Vir. Ill. c. 24.) enumerate the following:—1. Rules of Life, and on the Life of the Prophets; 2. On the Church; 3. On the Lord's Day; 4. On the Nature and Formation of Man; 5. On the Senses; 6. On the Soul, the Mind, and the Body; 7. On Baptism; 8. On Truth; 9. On the

Generation of Christ; 10. On Prophecy; 11. On Hospitality; 12. A work entitled *Κλεις*, or *Claris*; 13. On the Devil; 14. On the Apocalypse; 15. A Treatise *περὶ ἐνσωμάτου Θεοῦ*; 16. *Excerpta* from the Old Testament, in six books.—In reference to two of the above works, the author has been charged with the propagation of heretical opinions; but as the charge is founded upon the titles only, no great importance can surely be attached to it. Of one of them, the ninth in the list, the Greek inscription is variously read in different MSS.; some of which have *περὶ κτίσεως καὶ γενέσεως Χριστοῦ*, and others *περὶ πίστεως κ. γ. Χ.* The former reading is undoubtedly correct; but since the ante-Nicene Fathers used the word *κτίσις* of any mode of production whatsoever, and Jerome has simply rendered the title *de Generatione Christi*, nothing heretical can be inferred on this head. As to the treatise *περὶ ἐνσωμάτου Θεοῦ*, which some would render *de Deo Corporeo*, the words may as well be translated *On the Incarnate God*; and when it is mentioned that a treatise *περὶ σαρκώσεως Χριστοῦ* is attributed to Melito by Anastasius Sinaita, a writer of the sixth century,—which is not mentioned either by Eusebius or Jerome, and is therefore, in all probability, identical with that *περὶ ἐνσωμάτου Θεοῦ*,—the notion that he attributed to God a body such as we have, though supported even by Cotelierius and Grabe, is scarcely entitled to credit. On the other hand, the following quotation contains a most unequivocal testimony to the divinity of Christ, at the same time acknowledging the worship of only one God:—*οὐκ ἔσμεν λίθων οὐδεμίαν αἰσθῆσιν ἐχόντων θεραπευταί, ἀλλὰ μόνου Θεοῦ, τοῦ πρὸ πάντων, καὶ ἐπὶ πάντων* καὶ ἐν τοῦ Χριστοῦ αὐτοῦ, ὄντως Θεοῦ, Λόγου, πρὸ αἰώνων, ἔσμεν θεραπευταί.* (Fragm. Mel. ap. Chron. Alex. p. 259.) That Eusebius attributed to Melito just notions on the two natures of Christ is indisputable. "Who is ignorant," he asks, (Eccl. Hist. V. 28.) "of the books of Irenæus and Melito, which declare Christ to be God and man?" Indeed, most of the fragments which still remain are full in support of these opinions.

From the variety of subjects discussed in his works, it should seem that Melito was a man of varied learning and deep research. Tertullian, in the passage already alluded to, and cited by Jerome, speaks of the *elegance* and *eloquence* of his writings, unless perhaps his talents as a speaker are rather designated by the words *elegans et declamatorium ingenium*. Of the time and manner of his death nothing is known; but it is left on record by Polycrates* that "he lies buried at Sardis, awaiting the visitation from heaven, wherein he shall rise from the dead."

INQUIRY INTO THE SENSE OF ISAIAH LXIV. VER. 6.

All our righteousnesses are as filthy rags.

MR. EDITOR,—Before I proceed to criticise the common interpretation of this text, I beg to disclaim all intention of contending for the "merit" of our good works. But to disavow this doctrine is one thing, and to admit the application of the above passage to it, as

* Ap. Euseb. Hist. Eccl. V. 24. *κεῖται ἐν Σαρδεῖσι, περιμένων τὴν ἀπὸ τῶν οὐρανῶν ἐπισκοπὴν, ἐν ᾗ ἐκ νεκρῶν ἀναστήσεται.*

made by many divines, even of our own Church, is another. Who has not heard preachers, in their zeal to decry the merit of our good works, not content with laying before *Christians* the *gospel* declaration, that "after we have done all, we are *unprofitable* servants," take the passage in question as a climax of their position, and maintain that the very *Jews* were told by their prophets, that all their righteousnesses (or righteous deeds) were "filthy rags;" or, in other words, contemptible, and even detestable, to God. Others I have heard contrasting what they term the "white robe"* of gospel righteousness with the "filthy rags" of our "righteous deeds."

This tessellation of Scripture, this bringing together *insulated* texts, may form a very pretty contrast, and sound well in a discourse; but it behoves the preacher to be especially cautious, that the sense in which he applies such passages, be the same as that intended by the writer, and harmonise with the context. With this view I shall examine the passage in question, and shall take leave to suggest some reasons, on which I ground an opinion, that it has been generally misunderstood.

I. We will take the passage in the words of our authorized translation—"All our righteousnesses are as *filthy rags*." By "righteousnesses" we may understand "righteous deeds." According to the plain tenour of these words, the *Jews* are told that their "righteous deeds" are as "filthy rags," cast off with disgust as something polluted. But it will be observed, that there is nothing *said* of the *person*, or *persons*, in *whose* estimation they have become as "filthy rags," and by *whom* they have been cast aside, and avoided as a polluted thing. It is not *said*, though preachers and expositors have *assumed*, that it must be in *God's* estimation that they are so. But there is *no authority* for such assumption; and the assumption itself appears at variance both with the general doctrine of Scripture, and with the context. For the figure, taken from the notion of *ceremonial defilement*, if it represented any thing, would represent God as holding their righteous deeds in abhorrence.

I should receive with great distrust, a *constructive* interpretation of any passage of Scripture, which appeared to confound the eternal and immutable distinctions of right and wrong. Taken as a *general* proposition, viewed in the clearer light of the gospel, and with all the humbling recollections, which cast us, as unworthy sinners, at the foot of the cross, it presents formidable difficulties. We cannot but be startled at a proposition apparently opposed to the assurance of an apostle, that with doing good "*God is well pleased*." But as addressed to the *Jews*, and by a *Jewish* prophet, and as one of the *causes* of God's desertion of Zion, and of his abandoning their country to the triumph of their enemies, it is utterly inconsistent with his argument to take the proposition as a declaration that God views their righteous deeds with *abhorrence*. He is representing their *apostasy* and *wickedness*, not their righteous deeds, as the cause of God's temporal judgments upon their nation. This is the constant language of Isaiah, and of all their prophets. They represent God as loving righteousness,

* Revelations.

and hating iniquity; giving national prosperity on the prevalence of the one—national adversity as the consequence of the other.*

Let me then repeat, that, in the words of our authorized translation, there is no ground for assuming that the prophet meant to say, that “their righteousnesses” were as “filthy rags” in God’s sight.

I contend that the context, and the general tenour of Scripture, is against such an assumption; and, therefore, if the words “filthy rags” be admitted as a right translation of בִּגְדֵי עֵדִים, the true sense of the passage will be, that their “righteous deeds” had become as “filthy rags,” not in God’s estimation, but in THEIR OWN; that they had thrown aside the practice of justice and goodness with as much contempt and neglect as they would a bundle of rags, and had even avoided it as they would a very pollution.

This, I would submit, is the sense of the passage, taking the words בִּגְדֵי עֵדִים, with our translators, and a majority † of commentators, in the sense of “filthy rags.”

The prophet says,

They are polluted with wickedness;
They have thrown aside with contempt the practice of virtue;
They are faded as a leaf,
And their iniquities have full sway and licence.

These are the causes of God’s displeasure; and in this point of view there is nothing to object to Lowth’s version of the passage:—

And we are all of us as a polluted thing,
And as a rejected garment are all our righteous deeds;
And we are withered away like a leaf all of us,
And our sins, like the wind, have borne us away.

Only that Lowth appears to consider that their “righteous deeds” are represented as “rejected” by God, whereas, I contend that the prophet speaks of their rejection by the Jews themselves.

Thus far I argue upon the supposition that the words of our translation are the proper interpretation.

II. On this point, however, I have my doubts, and am disposed rather to adopt that which might be formed by rendering עֵדִים “ornaments.” ‡

The grounds on which I would adopt this, are,

1. Because בִּגְדֵי is used to denote dissimulation, trick, pretence, as we use the word cloak in English. Therefore the passage may be interpreted thus:—Our righteous deeds are a cloak of ornaments, or a mere ostentatious pretence to conceal our wickedness; they are all show and deceit.

2. Because in this sense the alternate parallelisms of the second and fourth members appear to correspond. In the first and third parallel, their polluted and corrupt state answers to their withered and powerless state. In the second and fourth, their hypocritical and

* In the very verse preceding he represents God as “meeting him that worketh righteousnesses.”

† To whom we may add the Septuagint, ῥακος καθημενης.

‡ Vide Parkhurst, Heb. Lex.

ostentatious pretences to righteousness, their lightness and hollowness, are contrasted with the image of their being carried away before the real power of their iniquities as before a wind. Thus, then, I would suggest the rendering of the passage:—

All we are as an unclean thing,
And all our righteousnesses as a cloak of tinsel; *
And we all do fade as a leaf,
And our iniquities, like the wind, have taken us away.

This would agree with the prophet's argument, and with his declaration in the preceding verses. He is lamenting and setting forth the causes of God's wrath, which has permitted their "cities to become a wilderness, and his holy and beautiful house to be laid waste with fire;" and he traces this to their disobedience and wickedness. He tells them first, (*vide* verses 4 and 5) the *mercies* of God to them "that wait for him"—"that work righteousness"—"that remember him in his ways." But (he reproaches the Jews) they are doing the very reverse of all this. They are full of wickedness; their very "righteous deeds" are *ostentation* and *pretence*. This is intelligible and clear; but it is by no means obviously consistent to say that God meets him that worketh righteousness, and has prepared for those that wait for him, and remember him in his ways, blessings which cannot be conceived, and yet that their "righteous deeds" are as *detestable to God* as a polluted rag (*pannus menstruatus*) would be to a Jew.

I have discussed this text at some length, but have felt it right to give my reasons, inasmuch as my interpretation differs from that of all expositors with whose works I am acquainted; and it is a text which has, of late years, been frequently cited, not merely by the fanatic, but by more sober divines, and which, if misinterpreted, may lead to serious misconceptions, especially among the unlearned. If my views of it should prove erroneous, I hope some of your readers will set me right.

I am, Sir, &c.

NATHANAEL.

FESTIVALS OF THE GEORGIANS.

THE custom of celebrating the most remarkable holidays in the year with peculiar festivity, prevailed among the Georgians from the earliest ages to the times of Heraclius the Second. This monarch, however, conceiving that they pushed their love of pastime to an injurious extent, abolished public festivals, and endeavoured to direct their attention to pursuits more conducive to their general well-being. Tradition has rescued the recollection of these olden usages from oblivion. In the course of ages, indeed, many of them have been revived, and for others, substitutes have been devised. We shall select one of these of a comparatively modern date. On *New-year's Day*, the Catholikos, as supreme head of the Georgian Church, used to set out early in the morning, at the head of the principal Clergy,

* Or, a cloak of ornaments.

and presenting himself in the apartments of the king and queen, wished them joy of the new year, and offered them a cross, a saint's image, and a large cake, as so many expressions of their desire that their sovereign and his consort should enjoy long life and happiness. This done, their civil and military servants, attended by the Tavadis, or princes, who held no office, were admitted in due order, according to their rank, for the purpose of tendering their congratulations, and offering them such presents as befitted their several stations. The next day was devoted to the pleasures of the chase, at which the king, accompanied by his whole court, and the highest officers in his employ, never failed to assist. The season of *Easter* was signalized at Tiflis by horse-races. A stone column was set up in the centre of a public area, and a silver vase was placed on the top of it. The king's sons, the young princes, and the nobility, then galloped round the race-course, on horses sumptuously caparisoned, and urged to their swiftest speed, and, as they passed by the column, tried their skill at bringing down the vase. It was the successful marksman's task to seize instantly upon the vase, without dismounting, and present it to his sovereign, who then returned it to him as the hero of the day. After these races were concluded, the youths present ranged themselves into two parties, and played a game at balls, at the termination of which the king distributed rich stuffs of gold, silver, and silk, amongst the victors.—*From the Tiflis Gazette.*

COMMON-PRAYER.

MR. EDITOR, — THE suggestion of your correspondent *Clericus Sexagenarius*, in one of your late numbers, that in the folio editions of the Common Prayer-Book, the text should be so arranged, that the *whole* of every prayer should appear on the same page, is well worthy of attention. But he is not correct in attributing to the *compositor* the alterations and omissions in printing the Common Prayer-Book. At the last revision of the Common Prayer-Book in the reign of Charles II., certain alterations were made, and ordered to be printed, in every new edition. This, however, has not always been done; and, in some instances, the appearance of innovation has arisen from some of the later editions having been rendered conformable to the new standard. Having had an opportunity of consulting a copy of the Prayer-Book, with the last amendments, to which I have referred above, one of which is preserved amongst the documents of every cathedral, I noticed some of the alterations which your correspondent has attributed to the compositor. In the General Thanksgiving, the word *may* is struck out between *we* and *shew*. In the ninetyeth Psalm, *So* is changed into *O*. The second *and* is also omitted in the doxology which concludes the Lord's Prayer. That these alterations, made by authority, are not improvements, is only an additional proof of the difficulty and danger of making any alterations in a form of prayer of such excellence, as to approach very nearly to the words of Divine inspiration. It should be observed, however, that the reign of Charles II. was not the most favourable period for the revision of our Prayer-Book.

CLERICUS ALTER.

PSALMS.

MR. EDITOR,—THE want of a really good poetical version of the Psalms for Church use, has again and again been the subject of complaint, and numberless have been the devices for supplying the deficiency. But the most efficacious mode of all seems to have been overlooked. There are, I believe, at least 12,000 Clergymen, and just 150 Psalms; surely talent and zeal for the service of the temple are not at so low an ebb among us, but that it were an easy task to effect what is desired. How many Psalms and Hymns are there that might be adapted from Addison, Merrick, Mant, the Old and New Versions, Wheatland and Sylvester, and Wither! How many now lying idle in private portfolios, in magazines, &c. I doubt not but that if all were ready to contribute for so excellent and national a work, even what already exists in manuscript and scarce print, leaving it to some one editor which to accept and which to reject, with full powers to alter and improve; the whole undertaking might, with but little trouble, and but few additions, be quickly accomplished, to our unspeakable benefit. Then no longer would our patience be so sorely exercised by peculiar selections in every London chapel, the soundness of our faith and devotion encroached on by the rhapsodical and improper addresses to the Deity, now but too often introduced, nor the warmth of piety so frequently damped by the remonstrances of taste. Suppose, in furtherance of this suggestion, you were to notify your willingness to receive into your miscellany any original versions, of decided character, would not this furnish a rallying point? unless, indeed, they would be intruding too much on your pages, if admitted, and on your temper, if refused. An unknown individual, like myself, could never hope to be successful in such an application, nor would, probably, my humble judgment be found equal to the office of pronouncing on their respective worthiness. But if any thing could be in this manner executed, and so eventually secure the public sanction of our ecclesiastical rulers, every one would assuredly rejoice in completing so necessary a design, and leaving no excuse for unauthorized and irreverential strains. Meanwhile this note may serve at least to call the attention of those more influential than myself to the subject, and as such, I trust it will find a place in the Remembrancer. I am, Sir, your very obedient humble Servant,

E. B.

P. S.—I cannot help reverting, for an instant, to the subject of my two former letters. Have you, Sir, or any of your readers, by accident met with the last number (361) of the periodical therein spoken of? If so, I would simply ask, could any thing more completely corroborate my observations? Is it possible that the very wantonness of inveterate "liberality" could go much further than its first article, where "the able introduction of our reverend correspondent," a Clergyman, complacently details his habitual attendance at a meeting-house, thanks Heaven for the benefits he derived from thus practising the carnal sin of schism (1 Cor. iii. 3), and designates the preacher, Robert Hall (by C.O. entitled reverend), as a man "raised up and qualified for great service to the Church of Christ," while necessarily, as a Dissenter, opposed

to the *Church of England*? Now, in the name of common honesty, is it fair that any publication, under pretence of connexion with, and attachment to, the establishment, should thus corrupt the principles of its readers by such alternate flirtations between the Church and the conventicle? And will not common decency hereafter compel such a miscellany to remain silent, when next accused of sectarianism, however much disposed to be angry with the "anonymous" writer, who points out its character, forgetting that itself also is conducted by anonymous persons, and that whatever appears before the world in print becomes *publici juris*, and subjects itself to all remarks, whether made by anonymous reviewers, or the anonymous correspondents of reviews?

CHURCH SOCIETIES.

MR. EDITOR,—I HAVE frequently read, in your admirable work, appeals on behalf of the Church Societies; and you have lately published several excellent letters, from different correspondents, on the same subject. Will you permit a reflecting Churchman to offer a few plain remarks, with an earnest wish that they may serve that sacred cause which we are all anxious to promote.

It is of little use to talk of the superior claims of our Church Institutions, unless we exert ourselves in their behalf; for however overpowering such claims may be, there are institutions, of a less orthodox character, which will continue to receive public support, to the detriment of our own, if we do not bestir ourselves, and bring our own into notice. Let it ever be remembered, that whilst we are *standing still*, the unorthodox societies are *gaining ground*; and it requires no prophet to foretell that if we *continue* standing still, and they keep advancing, the time must come when our cause will be swallowed up in theirs, and the real interests of Christianity sacrificed at the shrine of party spirit. It is, therefore, our unquestionable duty, and as it is our duty, so is it also our interest, to take immediate steps to extend the influence of those societies which are in close connexion with the Church, and which, we believe, are most calculated to do good. The only question, then, is, as to the best way of serving them. District Committees are, doubtless, greatly beneficial, and I would say, let their numbers be multiplied throughout the country. The method of preaching sermons has also been strongly recommended, and this, I think, is well worthy the serious consideration of the Clergy. It has none of the objections that may be made to public meetings, but, on the contrary, many decided advantages. I would say, therefore, let *every* Clergyman make it a point of conscience to have a sermon preached, at least once a year, in his church or chapel, and a collection made for the joint benefit of our Societies. To me the plan seems not only *perfectly unobjectionable*, but in a high degree calculated to advance the interest of the Societies in question, and, consequently, of rendering them instrumental to the extension of the kingdom of Christ. This method of sermon-preaching, then, having been recommended as one calculated to advance the interests of Christianity, it behoves the Clergy either to make use of it, or *at once* to

shew good and satisfactory reasons for rejecting it. The question is not merely one of shillings and pence, or whether *this* Society should be supported in preference to *that*, but one of vast importance, involving considerations of awful moment, and is just this, *whether the Church of England, by not seeking to bring men (all men) unto the knowledge of the truth, does not betray the sacred and responsible stewardship of the faith with which she is entrusted.*

To propagate the gospel of Christ, there is an obligation bound upon us by the very circumstance of our being Christians, and as we are taught to pray daily that his kingdom may come, so are we also commanded to make use of means, which, under a blessing, may hasten that glorious event. And it must be an act of great hypocrisy so to pray, and, at the same time, to sit still with folded hands, without even an endeavour to bring about the happy period we pray for. We may, indeed, be careless and indifferent about the matter, but we can only be so at our own peril, for the seed of the gospel will be sown by other husbandmen, whom God will raise up, and we, idle and unprofitable tenants, shall be cast out of the vineyard.

In looking at the last Report of the Society for Promoting Christian Knowledge, I lament to observe that in Ireland there is *only one* District Committee throughout the *whole kingdom*. In that distracted country I am willing to believe that the Society would be of infinite service, and I do therefore hope and trust that the Protestant Bishops and Clergy will, without any delay, encourage the promotion of District Societies. Such is clearly and plainly their Christian duty, and in reference thereto I would cite the words of St. James, "He that knoweth to do good, and doeth it not, to him it is sin."

Alarming as present appearances are, I would by no means advise Churchmen to sit down idly, and imagine that they can do nothing towards stemming the torrent of liberalism and error now flowing in upon us, but, on the contrary, I would say, labour with all your might and strength to promote CHRISTIAN KNOWLEDGE at home, and to propagate THE GOSPEL in foreign parts.

There is a vast field for exertion in this great metropolis. Let, therefore, Committees be formed in every parish, and sermons preached annually in every church. Let the Clergy, with Christian zeal and ardour, urge their people to rally round the Church, and the institutions connected with her, and withal, let us pray that the Divine blessing may rest upon our labours, and crown them with abundant success.

That immediate, energetic, and unanimous exertions may be made, and that such exertions may subserve the interests of true religion, is the anxious wish and earnest prayer of the writer, who is

A LONDON CHURCHMAN.

May 5th, 1831.

P. S.—Since writing the above, I am very glad to perceive that a District Committee of the Society for promoting Christian Knowledge, has just been formed in the wealthy, populous, and extensive parish of St. Mary-le-bone. Now I would submit to the Clergy of that parish, whether their object would not be greatly promoted by their preaching sermons in the different churches and chapels within the

parish. Such a proceeding would have the effect of making the Society known, and of enlarging its friends. I hope, also, the Society for the Propagation of the Gospel will not be overlooked; it has many good friends in Marylebone parish, and I trust they will exert themselves in its behalf. A beginning having been made, I do hope Committees will extend themselves to the adjoining parishes of St. George, Hanover Square; St. James, Piccadilly; St. Pancras, Paddington; &c. &c.; and that, ere long, there will not be a parish in London which has not its District Association.

THEOLOGICAL STUDIES.

No. XX.

BISHOP BLOMFIELD'S LIST.

"Read and study the Scriptures carefully, wherein is the best learning, and the only infallible truth. They can furnish you with the best materials for your sermons; the only rules of faith and practice; the most powerful motives to persuade and convince the conscience; and the strongest arguments to confute all errors, heresies, and schisms."

Archbishop Usher.

THE HOLY SCRIPTURES.

Introductory.

Horne's Introduction to the Study of the Holy Scriptures.

Bp. Marsh's Lectures, for an Historical Account of the Sacred Text.

Waltoni Prolegomena, ed. Wrangham.

Brett's Dissertation on the Ancient

Versions of the Bible; in Bp. Watson's Theological Tracts, Vol. III.

Lewis's History of English Translations.

Bentley's Phileleutherus Lipsiensis.

On the Old Testament.

Bp. Sumner on the Records of Creation.

Graves's Lectures on the Pentateuch.

Blunt on the Veracity of the Five

Books of Moses.

Bp. Stillingfleet's Origines Sacræ.

Allix's Reflections on Scripture.

Bp. Marsh's Authenticity of the Five

Books of Moses Vindicated.

Warburton's Divine Legation.

N. B. A future state not expressly revealed in the Books of Moses, but taken for granted, as never having been doubted by the people of God.

Jahn's Archæologia Biblica.

Lettres de quelques Juifs Portugais.

Bp. Watson's Apology for the Bible.

Prideaux's Connexion of the Old and New Testament.

VOL. XIII. NO. VI.

Shuckford's Connexion of Sacred and

Profane History; Pref. to Vol. III.

Lowman on the Ritual and Civil Government of the Hebrews.

Jennings's Jewish Antiquities.

Commentators.

Critici Sacri, or

Pole's Synopsis.

Bp. Patrick and Lowth.

Bp. Lowth's Prælectiones.

Translation of Isaiah.

Bp. Jebb's Sacred Literature.

Rosenmüller is valuable in the way of illustration, but not to be followed as an interpreter.

Jahn's Hermeneutice Sacra.

D'Oyly and Mant's Family Bible.

New Testament.

Pole's Synopsis.

Schleusner's Lexicon.

Parkhurst's Lexicon, ed. Rose.

Bp. Middleton on the Greek Article.

Elsley and Slade's Annotations, or

Bloomfield's Synopsis.

Bland's Annotations, for philological illustration.

Wolfii Curæ Philologicæ, an excellent work.

Koecheri Analecta.

Hammond's Annotations.

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Whitby on the New Testament.
 Townsend's Chronolog. Arrangement.
 Greswell's Harmony and Dissertations.
 Benson's Chronology of Christ.
 Doddridge's Family Expositor.
 Clarke's Paraphrase of the Gospels.
 Macknight on the Epistles.

Shuttleworth's Paraphrase of the Apostolical Epistles.
 Biscoe on the Acts of the Apostles.
 Bp. Blomfield's Lectures on the Acts.
 Woodhouse on the Apocalypse.

N. B. The Septuagint should be read at the same time with the Greek Testament.

EVIDENCES OF CHRISTIANITY.

Grotius de Veritate Religionis Christianæ.
 Locke's Reasonableness of Christianity.
 Paley's Evidences.
 ——— Horæ Paulinæ.
 Less on the Authenticity of the N. T.
 Jenkin's Reasonableness of Christianity.
 Blunt on the Veracity of the Evangelists.
 Jortin's Discourses on the Truth of the Christian Religion.
 Lardner's Credibility, for reference.

Jones on the Canon.
 West on the Resurrection.
 Newton on the Prophecies.
 Keith on Prophecy.
 Leslie's Short and Easy Method with the Jews.
 Bp. Gibson's Pastoral Letters.
 Bullet, Histoire de l'Etablissement du Christianisme.
 Daniel Wilson's Lectures on the Evidences.

INSPIRATION OF SCRIPTURE.

Dick on Inspiration.
 Abp. Tillotson, Sermon, Vol. III. p. 428.
 Powell's Discourses, IV. XV.
 Hey's Lectures, I. xii. 3.
 Bp. Van Mildert's Boyle Sermons, No. XXIII.

Benson on the Propagation of Christianity.
 Horbery's Sermons on Inspiration.
 Lowth on Inspiration.
 Barrington's Miscellanea Sacra.

INTERPRETATION OF SCRIPTURE.

Bp. Van Mildert's Bampton Lectures.

Bp. Marsh's Lectures, Part III.

DOCTRINES.

Burrow's Summary of Christian Faith and Doctrine.
 Abp. Wake's Catechism, verifying the References.
 Barrow's Exposition on the Creed.
 Bp. Pearson's Exposition of the Creed.
 Bp. Burnet on the Thirty-nine Articles.
 Noelli Catechismus.
 Abp. Secker's Lectures on the Catechism.
 Hammond's Practical Catechism, and other Works.
 Waterland's Works, edited by Bishop Van Mildert.
 Encheiridion Theologicum.
 King's History of the Creed.
 Hey's Lectures on the Articles.
 Wall on Infant Baptism.
 Bishop Bethell on Regeneration.
 Gloucester Ridley on the Holy Ghost.
 Bp. Sumner's Apostolical Preaching.
 Gisborne's Familiar Survey of the Christian Religion.

Abp. Laurence's Bampton Lectures.
 Bp. Copleston on Predestination.
 Whately's Essays on some of the Peculiarities of the Christian Religion.
 ——— on St. Paul.

Abp. Magee on the Atonement.
 Dr. J. Pye Smith's Scripture Testimony of the Messiah.
 Abp. Laurence's Critical Reflections on the Unitarian Version.
 Nares and Rennell on the Improved Version (so called).
 Bevens's Vindication of the Two First Chapters of St. Matthew & St. Luke.
 Bp. Horsley's Letters to Priestley.
 Horne on the Trinity.
 Horbery on Eternal Punishments.
 Burton's Testimony of the Ante-Nicene Fathers.
 Bp. Blomfield's Lectures on St. John.
 Gurney's Biblical Notes.

NATURAL RELIGION.

Against Atheism.

Cudworth's Intellectual System.
 Bentley's Boyle Lectures.
 Wollaston's Religion of Nature.
 Locke's Essay on the Human Understanding, Book IV. Chap. 10.
 Clarke's Demonstration of the Being and Attributes of God.

N. B. The argument *à priori* is stated, by Dr. Clarke, in his answer to the 6th Letter, at the end of his Demonstration. The argument *à posteriori* is most clearly stated by Mr. Dugald Stewart, in his Philosophy of the Active and Moral Powers of Man, Book III.

Paley's Natural Theology.
 Dwight's Theology, Vol. I.
 Doddridge's Lectures.
 Bp. Sumner's Records of Creation.

Against Deism.

Ellis on the Knowledge of Divine Things.

Bp. Van Mildert's Boyle Sermons, Vol. II.
 Bp. Butler's Analogy.
 Skelton's Deism Revealed, Vol. I.
 Horne's Deism Refuted.
 Bp. Berkley's Minute Philosopher.
 Ireland's Paganism and Christianity compared.
 Chalmers's Discourses on the Christian Revelation, as connected with Astronomy.
 Bp. Sherlock's Sermons.
 Leland's View of the Deistical Writers.
 Nares's Bampton Lectures.
 Craven's Jewish and Christian Dispensations.
 Leslie's Short and Easy Method with the Deists.
 Bp. Watson's Letters to Gibbon.
 Douglas's Criterion of Miracles.
 Le Bas' Essay on Miracles.
 Benson's Hulsean Lectures.
 Stillinglee on Scripture Mysteries (Encheir. Theolog.)
 Davison on Prophecy.

CHURCH DISCIPLINE.

Bingham's Antiquities of the Christian Church.
 Hooker's Ecclesiastical Polity, Book V.
 Bp. Beveridge's Sermons on the Common Prayer.
 Comber on the Ordination Service.
 Mant, Wheatley, or Shepherd, on the Common Prayer.
 Potter on Church Government.

Balguy's Charges.
 Abp. Bramhall's Works.
 Hammond's Works.
 Wilks's Correlative Claims and Duties.
 Faulkner's *Libertas Ecclesiæ Anglicanæ*.
 Clergyman's Instructor.
 Scholar Armed against the Errors of the Times.

CHURCH HISTORY.

Fabricii Lux Evangelii, &c.
 Mosheim de Rebus gestis Christianorum ante Constantinum Magnum.
 Mosheim's Ecclesiastical History, translated by Maclaine.
 Milner's Church History.
 Bishop Kaye's Works on Tertullian and Justin Martyr.
 Burton's Bampton Lectures on the Early Heresies.
 Hinds's History of the Rise and Early Progress of Christianity.
 Buddei Isagoge Historico-theologica.
 Weismanni Historia Ecclesiastica.
 Matter, Histoire Universelle de l'Eglise.
 Neander, Histoire du Christianisme.
 Grier's Account of Councils.
 White's Bampton Lectures.

Carwithen's History of the Church of England.
 Soames's History of the Reformation.
 Lewis's Life of Wycliffe.
 Strype's Memorials and Annals.
 Wordsworth's Ecclesiastical Biography.
 Sylloge Confessionum Fidei.
 Paolo Sarpi's History of the Council of Trent.
 Seckendorf's Historia Lutheranismi.
 Brandt's History of the Reformation in Holland.
 Nichols's Arminianism and Calvinism compared.
 Southey's Book of the Church.
 Neal's History of the Puritans, with Grey's and Madox's Replies.
 Cooke's History of the Reformation in Scotland.

AGAINST POPERY.

Bp. Jewel's Apology.
 Abp. Secker's Five Sermons.
 Bp. Marsh's Comparative View of the
 Churches of England and Rome.
 Leslie's Works.

Barrow on the Pope's Supremacy.
 Blanco White's Preservative against
 Popery.
 Faber's Difficulties of Romanism.

PRACTICAL DUTIES OF THE CLERGY.

Abp. Secker's Charges.
 Clergyman's Instructor.
 Brewster's Reflections on the Ordina-
 tion Service.
 Chrysostom de Sacerdotio.
 Hieronymi Epistola ad Novatianum.

Bp. Wilson's Sacra Privata.
 Bp. Mant, Clergyman's Obligations
 Considered.
 Wilks's Correlative Claims and Du-
 ties, § 3.

MONTHLY REGISTER.

NATIONAL SOCIETY.

At a meeting of the General Com-
 mittee, in St. Martin's Vestry-room,
 on Wednesday, May 4, 1831:—The
 Schools of eleven places were received
 into Union, and grants voted on four-
 teen applications, amounting on the
 whole to 1,095*l*.

*The Nineteenth Annual Report of the
 General Committee of the County of
 Essex Society, for the Education of
 the Poor in the Principles of the
 Established Church.*

THE present report exhibits the very
 gratifying fact that seven new Schools
 have been established in the last year,
 and that daily Schools have been
 formed in nine places which before
 had only Sunday ones. Notwith-
 standing this actual increase, the
 number of Schools will stand much
 the same as in the last publication.
 This is owing to an accurate return
 having been lately received from the
 Deanery of Rochford; where the
 Schools have been relieved from their
 difficulties by a very liberal dona-
 tion of 50*l*. from the Patron of the
 Society, the Lord Bishop of the
 Diocese, followed up by an incited
 energy in the neighbourhood: and the
 Schools of Rochford and Wakering,
 both which are now reported to be

"in a flourishing condition," are stated
 to include the children of seven other
 parishes, which before were entered
 separately.

Supposing the Schools from which,
 for the reasons above-mentioned, no
 returns have been received, to remain
 as they were, the total number of
 children will exceed that of last year
 by 694.

The following is an extract from the
 report of the East Division Committee,
 lately received, which it would be an
 injustice to abridge:—

"It is satisfactory to remark that
 the Committee of the Central School
 at Colchester have at length been able
 to instruct nearly as many boys as
 apply for admission. They have hired
 a building, nearly opposite the old
 School-house, in which there are now
 134 additional boys under the care of
 a second Master; but, by the resolu-
 tion passed at a meeting of the Sub-
 scribers, held for that purpose, it is
 provided that such Master should be
 subordinate to the first Master, and
 that this School be under the same
 regulations as the Central School, use
 the same books, and the same mode of
 instruction. The children are admitted
 at the age of six first into this school,
 and are drafted into the head School
 as vacancies occur. It is as satisfac-
 tory to add, that the expense of this

improvement, it is expected, will be defrayed by calling upon all the children of the National School to pay a penny per week, which has hitherto been done without the least complaint of the parents. During the last year grants have been made to the following parishes:—To Feering 10*l.* towards fitting a School-room, for books, &c.; to Rickling 5*l.* towards building a School-room; and to White Colne 5*l.* for books. A new School-room has been built at Easthorpe, the expense of which was principally defrayed by the sale of Fancy Work. The following books were sold, viz.—290 Broken Catechism, 120 Catechism, 96 Children's First Book, 373 Collects, 665 National School Book, 282 Parables, 215 Miracles, 143 Discourses, 247 History, 248 Sermon on the Mount, 100 Ostervald's Abridgment, 6 Chief Truths, 6 Trimmer's Abridgment of the Old Testament, and 205 dozen of Cards.—Total 2793."

The Western District Committee have not made any grant during the last year; nor do their reports contain anything which it is necessary to communicate to the Society, except the expense of the Central School to Midsummer; which, by a resolution of the last General Meeting, was to be paid by the Society, and amounts, (after deducting the pence received of the children,) to 68*l.* 11*s.* 5*d.*; the collection on the Anniversary having been received by the present Managers. In speaking for the last time of this School, as under the immediate government of the Society, the General Committee beg to offer their warmest thanks to the Western Division Committee, for the uniform and beneficial attention they have for eighteen years given to it, in consequence of which it is left in a state of most excellent discipline, and perfect usefulness. The Committee confidently look forward to its continuing equally efficient under the exemplary Rector of Chelmsford, whose cordial cooperation and constant superintendence have been repeatedly acknowledged by the Western District Committee, as greatly contributing to the success of their exertions.

The Committee, in conclusion, have the melancholy task of announcing to the Society the death of their excellent Treasurer, Thomas Gardiner Bramston, Esq. one of the earliest and largest contributors to its funds; and, by his example and influence, one of the most constant and zealous promoters of this Institution, as of every other by which the good of his fellow-creatures, and particularly the interests of the Church, could be advanced and maintained.

Summary of the whole County.

EASTERN DISTRICT.			
	Parishes.	Schools.	Child.
Colchester Deanery	2	3	810
Dengie	21	16	1,438
Hedingham	46	42	3,786
Lexden	42	34	2,227
Newport	21	14	825
Sampford	19	17	1,484
Tendring	32	28	2,324
Witham	24	21	1,095
	205	175	13,989

WESTERN DISTRICT.			
	Parishes.	Schools.	Child.
Barking Deanery ..	18	20	2,540
Barstable	34	20	1,051
Chafford	14	9	509
Chelmsford	29	26	2,537
Dunmow	26	22	1,273
Harlow	11	9	699
Ongar	25	18	895
Rochford	24	10	774
	181	134	10,278

Total, Parishes 386
 Schools..... 309
 Children 24,267

CHARLES DALTON,

Secretary to the General Committee.

REV. P. BAYLES,

Sec. to the Eastern Division Committee.

REV. J. NOTTIDGE,

Sec. to the Western Division Committee.

The Eighteenth Annual Report of the County of Leicester Society for the Education of the Infant Poor in the Principles of the Established Church.

THE Committee of the County of Leicester Society for the Education of the Infant Poor, in laying their

Eighteenth Report before the Patrons of the Institution, have pleasure in stating that St. George's School has been united during the present year. A master has been trained for Thringstone School, in the parish of Whitwick; and another and a Mistress are now under training for Gopsall School.

Subscriptions, of 5*l.* 5*s.* each, have been continued to Lubenham, Desford, Whitwick, and Sheepshead; to which number the Chapelry of Thringstone has been just added.

Number of Children in the School.

	Girls.	Boys.
St. Margaret's	15	110
St. Mary's	15	31
St. Nicholas	12	43
St. Martin's	11	35
All Saints'	6	39
Country	5	24
	64	282

Admitted into the School from the Commencement.

Boys	2,488
Girls	1,200
Total	3,688

RICHARD DAVIES, *Secretary.*

Report of the Canterbury Diocesan National Schools, for the Education of the Children of the Poor in the Principles of the Established Church.

THE Committee of the Canterbury Diocesan National Schools, in presenting their Report for the year 1830, have the satisfaction of congratulating

the Subscribers upon the increasing importance attached by the Poor to this Institution, evinced by an addition of upwards of 100 Scholars.

They attribute greater weight to this circumstance, and are the more anxious to offer it to the notice of the public as an encouragement to continued exertions, inasmuch as in these times, when such active and open efforts are making to subvert the loyalty and faith of the people—the expediency, not to say necessity, of educating the Children of the Poor in the principles of order and sound religion seems to be especially urgent. Under these circumstances, also, the Committee feel much pleasure in stating, that by a communication from the Secretary of the Central School, they are assured that not only in this city, but in the Diocese and the country at large a considerable accession of Scholars has taken place.

Number of Children at present in the Schools.

	Boys.	Girls.	Total.
Upper School..	190	181	371
Infant School..	90	91	181
Total....	280	272	552

Children Admitted, 1830.

Boys.... 124 Girls.... 77

Since the Establishment of the Schools in the Year 1812.

Boys 1,939
Girls 1,760

Total.... 3,699

REV. J. HAMILTON, } *Secretaries.*
REV. C. FIELDING, }

GAELIC EPISCOPAL SOCIETY.

THE Gaelic Episcopal Society has been formed with a view to aid that portion of the Episcopal Church which exists in the Highland districts of Scotland. Experience has abundantly shewn, that the resources of the Episcopal communion, in those districts, are not sufficient to maintain the Church upon a scale adequate to the

proper instruction of the people, and to the raising up a succession of Gaelic ministers; and consequently, it has been thought desirable, on the recommendation, and with the direct sanction of the Bishops of the Gaelic dioceses, to form a Society for these purposes.

The main objects of this Society

are fourfold. It is intended to provide means for the due education of Gaelic students for the ministry. It is proposed also by the Bishops, to send catechists into the more scattered portions of the church, who, supported by a small salary, might visit from house to house, in those distant spots where the pastor cannot frequently come. It is needful also to aid the erection of school-houses, and the repair and improvement of places of worship. For all these measures funds are required, which cannot possibly be obtained in the Highland districts: and it became necessary, therefore, if any hope were to be entertained of a successful application in other quarters, to combine the friends of the measure in an institution, under the immediate patronage of Episcopal authority, by which every proper pledge might be given for the correct and impartial administration of such assistance, and by which every proper exertion might, in the first instance, be made within the limits of the Scottish Episcopal Church itself.

Another important object also, which would come under the immediate attention of the Society, is the more extensive circulation of the Gaelic Prayer-book. The poverty of the Gaelic districts is such, that the people cannot supply themselves at even a very low rate; and at the same time,

the demand for the Prayer-book is increasing. A very valuable minister of the Church of Scotland, and a sound Celtic scholar, says: — "I conceive that a new, and improved, and large edition of this work, in which the peculiar tenets of the gospel are so intimately interwoven, and throughout which the spirit of the Gospel is so admirably diffused, is much called for at present. The people in the Highlands are generally taught to read their own language; they are daily acquiring a taste for reading, and now is the time to give that taste its proper direction. A hundred can now read for one that could read twelve years ago. It is folly, from the present state of the Highlands, to cast off small editions of such a work. Either the Gaelic Episcopalians will forsake their church, which is not likely, or a very great demand will arise for the Prayer-book, in consequence of the advanced state of education among them."

At a period when Christian liberality is fertilizing and gladdening the most desolate plains of the heathen wilderness, it is to be hoped that the necessities of the church at home will be supplied; and that, under the superintendence of this Society, such assistance may be furnished, as shall insure to the Gaelic districts of the Episcopal Church the means of decent worship, and of adequate pastoral instruction.

KING'S COLLEGE, LONDON.

On Friday, the 29th of April, a general meeting of the proprietors of this corporation was held at Willis's rooms, and the Archbishop of Canterbury took the chair. There were upwards of two hundred persons present.

At this meeting the report of the council was read, and we were happy to find that, in every respect, it was of a most gratifying nature, particularly as respected the general punctuality with which the donations, amounting to nearly 55,000*l.*, and the full capital of the shares, have been paid up. This punctuality, on the part of the proprietors, it appeared, had placed the council in a situation to proceed, not only with confidence, but with much despatch and success, in making their

arrangements for opening both the college, and the school attached to it, in October next. We shall not repeat the list of the several appointments made, as they have been already recorded; but it would be unjust towards the institution not to add, that the selection of the professors, masters, &c., appears to us to have been effected with a careful reference to the character and attainments of the individuals on whom the choice of the council has fallen. It was also observed in the report, that so soon as the first great object of the institution had been attained by the opening of the college for the purpose of education, the council would proceed to redeem their engagement with his Majesty's government, and complete the east wing of Somer-

set House, in accordance with the elevation of that portion, which is already erected, of its river front.

The reading of the report was followed by an unanimous resolution, expressive of the great satisfaction of the proprietary with the exertions made by the council; and, after a few

words from their Graces of Rutland, the Archbishop of Canterbury, the Marquis of Bute, the Bishop of London, and others of the members of the institution, the meeting proceeded to re-elect the six gentlemen of the council, who had retired under the provisions of the charter.

POLITICAL RETROSPECT.

DOMESTIC.—The King's visit to the Corporation of London is postponed to an indefinite period.

The elections for Members of the House of Commons have nearly terminated, and the results are said to be decidedly in favour of the proposed scheme of Reform. Some places, and those where the opinions of the electors are particularly worthy of respect, have most unequivocally declared their aversion to the measure, not generally, but in the form and application of the principle in which it has been brought forward; amongst these the University of Cambridge has elected Members opposed to it, in spite of all the influence which power and popularity could exert against them.

The town and neighbourhood of Newcastle-upon-Tyne have been for weeks past in a very disturbed state, from a combination of the pitmen to raise their wages. Large assemblies have been collected, but no extensive acts of violence have been committed. Bodies of soldiery have been marched thither, and their presence is considered to have had a very beneficial tendency in maintaining the peace of the neighbourhood.

FRANCE.—The interval occasioned by the dissolution of the Chamber of Deputies is employed by the King of the French, in a tour through the southern parts of his kingdom.

BELGIUM.—The affairs of this district continue as remote as ever from any probable settlement. The crown has been offered to almost every prince in Europe, and has been refused. The preparations for active hostilities continue to be carried forward both in this country and Holland. The Secretary for Foreign Affairs of the former has addressed a diplomatic note of considerable length to that of the

latter, announcing the fixed resolve of his government to maintain their independency, and avoid a union with any other power, and invite to an amicable conclusion of their differences. The interior state of Belgium is distressing in the extreme. Party spirit prevails with the greatest rancour, and infects the mind and operations of the military classes, lessens the authority of the government, stimulates to acts of violence, and urges on a spirit of determined resistance to moderate measures which would probably be listened to in the personal distresses of all ranks, if these turbulent feelings were not nurtured by political fury.

ITALY.—The insurgents have entirely submitted to the Pope and the Austrian forces.

The King of Sardinia died at Turin on the 28th of April.

PORTUGAL.—The appearance of a British squadron, consisting of the *Windsor Castle*, 98 guns, and seven smaller vessels of war, off the Tagus, on the 25th of April, produced a very pacific disposition in the Portuguese cabinet, and Don Miguel immediately dismissed from his service the Captain of the *Diana*, the Portuguese frigate which had detained the British packet from St. Helena, and Verissimo, the Minister of Police, who had arbitrarily imprisoned Mr. O'Neill, and committed other violations of British privileges.

POLAND.—The civil administration of the affairs of this state continue to be conducted with great zeal and moderation; the Diet has assembled at Warsaw and entered upon their labours, and a very full and candid, yet concise statement of public affairs has been laid before them by General Skryznecki.

The operations of their armies have

been various, but upon the whole rather unsuccessful than otherwise. General Dwernicki, who had gone into Volhynia, has been obliged to retreat. The approach of the Russian troops from Moldavia, of whose strength and march he appears to have been misinformed, placed him between two armies, amounting to more than six times his own force, and both better armed and provided. He could only attempt to retire, but this he was unable to effect. After a very rapid retreat, (during the last twelve days of which they marched thirty-two miles daily,) he was compelled to take refuge in the Austrian territory, whither he was pursued and attacked by a Russian division, but which was checked and compelled to retire by the intervention of Austrian troops. General Dwernicki was obliged to lay down his arms; and he, together with the remains of his gallant little army (5500 men) have been marched as prisoners into Transylvania.

The Generalissimo Skryznecki had retreated upon Warsaw, but it seems to have been a measure of prudence rather than necessity. It brought him nearer his resources; and since the assembly of the Diet he has again advanced. The Russian armies are very powerfully reinforced, and the Grand

Duke Constantine is expected to take the command of them, Marshal Diebitsch having incurred the displeasure of the Czar.

The cholera morbus continues its dreadful ravages among the Muscovites. It has also made its appearance amongst the Poles, and in the lower city of Warsaw. Alarm has been felt in the Prussian and Saxon provinces, lest it should extend its contagion into these countries.

TURKEY.—Constantinople and its vicinity continues obedient to the Sultan, but in the remoter provinces his authority decreases daily. The Bosnian insurrection has become more extensive. Karophay Oglov has driven out the garrison of Sophia, and occupies it with a body of ten thousand men, whilst Mustapha Pacha and his brother-in-law Saladin Bey have combined their movements, so as to place the army of the Grand Vizier between them. Hussein Pacha was hastening with a large force from Adrianople to his relief, but letters from Belgrade announce that he had been compelled, from want of provisions, to surrender before the arrival of the latter. The rebel chiefs march in great pomp, with a display of copper-kettles, saddles, and other insignia of the old Janizary style of warfare.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bailey, Benjamin	Senior Colonial Chapl. of the Island of Ceylon.
Dufton, John	Domestic Chapl. to the Right Hon. the Earl of Mulgrave.
Harris, James, B. D.	Domestic Chapl. to the Earl of Winterton.
Lee, Samuel (Professor of Arabic at Cambridge)	Domestic Chapl. to the Earl of Munster (Viscount Fitz-Clarence.)

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderson, Mason ..	Sherrington, R.	Wilts	Salisbury	A. B. Lambert, Esq.
Arnold, James W. ..	Burrington, C.	Somerset	B. & Wells	Parishioners
Atkinson, J. Brecks {	West Cowes, P. C.	} I. of Wht. Winch.	{	V. of Carisbrooke
	to Kingston, R.			Geo. H. Ward, Esq.
Bartholomew, John .	Preb. in Cath. Church of Exeter			Bp. of Exeter
Bluett, Thos. Lovell .	Mulryan, V.	Cornwall	Exeter	{ Bp. of Exeter, but the King this turn
Brayshaw, Timothy .	Addingham, R.	W. York	York	Mrs. Cunliffe
Chevallier, John ..	Aspal, C.	} Suffolk	Norw.	{ Trustees of the Rev. C. Chevallier
	to Cransford, V.			

Name.	Preferment.	County.	Diocese.	Patron.
Clifton, Robert	Worcester, St. Nicholas, R. Worcester	Somerton, R. Oxford	Oxford	Bp. of Worcester
Clive, William	Monsford, V.	Salop	Lichfield	Earl Powis
Clutton, John, jun. . .	Preb. in Cath. Church of Hereford	Hereford		Bp. of Hereford
Cottingham, James . .	Shotwick, P. C.	Chester	Chester	D. & C. of Chester
Croft, T. Hutton	Preb. in Cath. Church of York			Abp. of York
Cubitt, Francis W. . . .	Fritton, R.	Suffolk	Norwich	
Dixon, W. H.	Can. Res. of Cath. Church of York			Abp. of York
Eyre, Anthony W. . . .	Hornsea, V. with Riston, R.	E. York	York	Lord Chancellor
Grey, Hon. Edw. . . .	Dean of Cath. Church of Hereford & St. Botolph, Bishopsg. R. London	London	London	Bp. of London Bp. of Hereford
Griffin, Edw. jun. . . .	to Preb. in Cath. Church of Hereford Weston-on-Welland, V. with Sutton Bassett, V. to Stoke Albany, V. and Wilbarston, V.	Northam.	Peterboro'	Lord Sondes
Harward, John	Wirksworth, V.	Derby	Lichfield	D. of Lincoln
Jones, John	Llanaber, R.	Merion.	Bangor	King, as Pr. of Wales
Lewellin, L. D.C.L.	Preb. in Cath. Church of St. David's to Preb. in Coll. Church of Brecon			Bp. of St. David's
Moor, Edward J. . . .	Kesgrave, P. C. to Brightwell, C.	Suffolk	Norwich	Sir J. G. Shaw, Bt.
Morgan, J.	Goodrich, V. to Dilwyn, R.	Hereford	Hereford	Bp. of Hereford
Morgan, Nathaniel . .	Rearsby, R.	Leicester	Lincoln	Rev. N. Morgan
Nickson, —	to Aston, near Birmingham	Warwick	Lichfield	
Owen, Henry Butts . .	Stoke Poges, V. (London, St. Olave, R. to Throcking, R.	Bucks. Middl.	Lincoln	Lord F. Osborne Parishioners John Raye, Esq.
Passand, Henry J. . .	Shipton-on-Charwell, R.	Oxford	Oxford	Wm. Turner, Esq.
Reynolds, John P. . .	Little Munden, R. to Beeston, St. Andrew, R.	Herts. Norfolk	Lincoln	F. R. Reynolds, Esq.
Smith, William	Honingham, V. with East Tuddenham, V.	Norfolk	Norwich	Lord Bayning
Way, Henry Hugh . .	Henbury, V.	Gloster	Bristol	Sir John Smyth, Bt. and Rev. C. Gore
White, T. P.	Exton, R. Minor Can. of Cath. Church of Norwich and Martham, V.	Hants	Winchest.	Bp. of Winchester
Whittingham, Paul . .	& Norw. St. Saviour, R. and Sedgford, V. to Baddingham, R.	Norfolk	Norwich	D. & C. of Norwich
		Suffolk	Norw.	Trustees of Rev. C. Chevallier

CLERGYMEN DECEASED.

Baynes, John	Exton, R.	Hants	Winchest.	Bp. of Winchester
Bird, W. F.	Widmorepool, R.	Notts	York	F. Robinson, Esq.
	Minor Can. of Cath. Church of Rochester and Kingsdown, R.			
Browne, Samuel . . .	with Mapiscombe, C. and Wouldham, R.	Kent	Roch.	D. & C. of Rochester Bp. of Rochester
Clarke, John	Brightwell, C. and Martlesham, R.	Suffolk	Norw.	Sir J. G. Shaw, Bt.
	Preb. of Cath. Church of Hereford and Glandestrey, R.	Radnor	St. David's	Bp. of Hereford King, as Pr. of Wales
Coke, Francis	and Selkirk, V.	Hereford	Pec.	D. & C. of Hereford
Ellicombe, W.	Alphington, R.	Devon	Exeter	Rev. R. Ellicombe
Fothergill, Henry . .	Cricksea, R. with Althorne, V.	Essex	London	J. Robinson, Esq.
Halstead, Samuel . .	Little Thurlow, R.	Suffolk	Norwich	

Name.	Preferment.	County.	Diocese.	Patron.
Holmes, John	{ South Elmham, All Sta. and St. Nicholas, R.	{	Suffolk	Norwich Alex. Adair, Esq.
Jackman, Isaac ..	{ Ashley, R. with Silverley, V. and Kirtling, V.			
Loggin, William....	Marston Sicca, R.	{	Gloster Hereford	Rev. W. Loggin Bp. of Hereford
Russell, Thomas ..	{ Can. Res. of Cath. Ch. of and Dilwin, V.			
Ward, James Duff..	{ and Upton Bishops, V. Kingston, R.	{	Hereford	D. & C. of Hereford I. of Wht. Winchester. G. H. Ward, Esq.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

ON Monday, May 2, in full Convocation, Sir Robert Harry Inglis, Bart. D.C.L. of Christ Church, and Thos. Grimston Bucknall Estcourt, Esq. D.C.L. of Corpus Christi College, were unanimously elected to serve in the ensuing Parliament as Burgesses for the University. Sir R. H. Inglis was proposed by the Very Reverend the Dean of Christ Church, Mr. Estcourt by the President of Corpus.

In a Convocation holden for the election of an inferior Bedel in Law, in the room of Wm. Taman, deceased, Thomas James, late Deputy Marshal, and afterwards one of the Inspectors of the University Police, was elected by a considerable majority. The numbers were—For Thomas James, 88; for Richard Pearson, 48; for Henry Kilbee, 26.

Mr. Kettle, of Exeter College, Mr. Dobson, of University, and Mr. Latimer, of Lincoln, have been elected Lord Crewe's Exhibitioners; and Mr. Fox, of St. Edmund Hall, and Mr. Quarumby, of Lincoln, Scholars of Lincoln College.

The Rev. Richard Briscoe, B.A. Curate of Llangollen, North Wales, has been elected Scholar of Jesus College.

Mr. Francis Edward Morse has been elected an Exhibitioner on the Michel's Foundation at Queen's College.

Mr. George Hill Clifton, B.A. Scholar of Worcester College, has been elected a Fellow of that Society; and Mr. Rowland Mucklestone, Commoner, a Scholar of that College.

Mr. Henry Woolcombe, Mr. William Law Hussey, Mr. Henry Blair Mayne, and Mr. Robert Richard Anstice, have been elected Westminster Students of Christ Church.

Mr. Charles Badham has been admitted Scholar of Wadham College.

Mr. Erroll Hill has been admitted Scholar of New College.

EXAMINATIONS.

The names of those Candidates who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores* according to the alphabetical arrangement prescribed by the statute, stand as follows:—

In the First Class of Literæ Humaniores.

Acland, Thomas Dyke, Christ Church.
Browne, Robert, St. John's Coll.
Churton, Henry, Balliol Coll.
Claughton, Thomas L. Trinity Coll.
Kynaston, Herbert, Christ Church.
Wilson, Robert, F. Oriel Coll.
Wood, Samuel, F. Oriel Coll.

In the Second Class of Literæ Humaniores.

Balston, Charles, Corpus Christi Coll.
Bunyon, Charles, New Coll.
Cameron, Archibald, Pembroke Coll.
Casson, George, Brasennose Coll.
Clarke, George, University Coll.
Deacon, George, Corpus Christi Coll.
Holme, W. Frederick, Corpus Christi Coll.
Kitson, Walter, Balliol Coll.
Pennefather, William, Balliol Coll.
Penny, Charles, Pembroke Coll.
Popham, Francis, University Coll.
Randall, Henry G. Queen's Coll.
Richards, John W. Corpus Christi Coll.
Robertson, John C. University Coll.
Simcox, Thomas G. Wadham Coll.
Stephens, Edward, Exeter Coll.
Tyrwhitt, Richard E. Brasennose Coll.
Whitworth, Wm. H. Corpus Christi Coll.
Williams, John, Jesus Coll.
Wilson, John P. Magdalen Coll.

In the Third Class of Literæ Humaniores

Boyd, William, University Coll.
Brent, Daniel, University Coll.
Broad, John S. Edmund Hall.
Brooke, Francis C. Christ Church.
Burgemann, Frederick, Trinity Coll.

Carey, Henry, Worcester Coll.
 Foley, Edward, W. Wadham Coll.
 Gillman, James, St. John's Coll.
 Green, Charles, Christ Church.
 Hughes, Edmund, W. Worcester Coll.
 Kempe, Henry George, Exeter Coll.
 Moncrieff, Henry, New Coll.
 Moore, Francis, Christ Church.
 Simmons, George, N. Trinity Coll.
 Vincent, William, Christ Church.
 Walker, Henry, Christ Church.

In the Fourth Class of Literæ Humaniores.

Barrow, John, Wadham Coll.
 Bigge, Edward, University Coll.
 Creaser, Thomas, Pembroke Coll.
 Errington, John R. Worcester Coll.
 Everard, Salisbury, Balliol Coll.
 Fisher, John, Brasenose Coll.
 Gray, Robert, University Coll.
 Hardwicke, Edward, Queen's Coll.
 Harland, Edward, Wadham Coll.
 Hebson, Henry, Queen's Coll.
 Isham, Arthur, Christ Church.
 King, Charles, Magdalen Coll.
 M'Geachy, Foster A. Balliol Coll.
 Mytton, John, Brasenose Coll.
 Orde, Charles W. University Coll.
 Swale, J. Hogarth, Queen's Coll.
 Whidborne, George F. Queen's Coll.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. E. Parris New, Fell. of St. John's Coll.

BACHELOR IN CIVIL LAW.

Geoffrey Ekins, Fellow of New Coll.

MASTERS OF ARTS.

Rev. Arthur Lister Kaye, Brasenose Coll.
 Rev. Edmund Riley, Lincoln Coll.
 G. Cornewall Lewis, Student of Chr. Ch.
 Rev. George Innes, Scholar of Trinity Coll.
 William Harry Surman, Trinity Coll.
 Richard Spry, Wadham Coll. Gr. Comp.
 Rev. James Allan Harrison, St. Mary Hall.
 Rev. James Lawson, St. Alban Hall.
 William Maundy Harvey, Wadham Coll.
 William Dallas Bernard, Wadham Coll.
 Edward Seymour, Christ Church.
 David Jackson, Queen's Coll.
 Jas. Henry Hughes, Fell. of Magdalen Coll.
 Wm. Pilkington, Demy of Magdalen Coll.
 Rev. Caleb Whiteford, Queen's Coll.

BACHELORS OF ARTS.

Rev. C. W. Horace Alston, St. Mary Hall.
 Edward Rion Berens, St. Mary Hall.
 Benjamin Hemming, Magdalen Hall.
 Edward Harland, Wadham Coll.
 Henry James, Worcester Coll.
 John Mytton, Brasenose Coll.
 John Fisher, Brasenose Coll.
 William Henry Boulton, Trinity Coll.

William Parr Phillips, Trinity Coll.
 John Edmund Eckley, Trinity Coll.
 William Henry Hughes, Lincoln Coll.
 William R. Parker, Oriel Coll.
 Algernon Perkins, Oriel. Coll.
 Charles James, Exeter Coll.
 William Bray, Exeter Coll.
 James Footitt, Exeter Coll.
 George Frederick Fowle, Balliol Coll.
 Thomas William Creaser, Pembroke Coll.
 Proger Herbert Symonds, St. Edmund Hall.
 Wm. Burton Dynham, Magdalen Hall.
 Henry Selby Hele, Magdalen Hall.
 William Lloyd Williams, Jesus Coll.
 Robert Gray, University Coll.
 Ashton Oxenden, University Coll.
 William G. Giles, Wadham Coll.
 Walter A. Bathurst, Wadham Coll.
 Henry Auldjo, Brasenose Coll.
 George A. Goddard, Brasenose Coll.
 William W. Knighton, Christ Church.
 John Tobin, Christ Church.
 Joseph H. Grice, Christ Church.
 J. Posthumus Wilson, Demy of Magd. Coll.
 H. Cope Onslow, Demy of Magdalen Coll.
 George Robbins, Magdalen Coll.
 Charles King, Clerk of Magdalen Coll.
 Joseph M. Jackson, Lincoln Coll.
 James Stuart, Trinity Coll.
 Henry Powell, Exeter Coll.
 Arthur R. Stert, Exeter Coll.
 John Hardy, Oriel Coll.
 George T. Whitfield, St. John's Coll.
 Thos. G. Simcox, Wadham Coll. Gr. Comp.
 George B. Moore, Chr. Church, Gr. Comp.
 P. J. Honywood, Trinity Coll. Gr. Comp.
 George Casson, Brasenose Coll.
 George Clarke, University Coll.
 William Boyd, University Coll.
 Digby Latimer, Lincoln Coll.
 E. Walwyn Foley, Schol. of Wadham Coll.
 William James Neale, Wadham Coll.
 Thomas Dyke Acland, Christ Church
 Herbert Kynaston, Student of Christ Ch.
 William Williams, Worcester Coll.
 John Richard Errington, Worcester Coll.
 Charles Edw. Armstrong, Worcester Coll.
 Henry Hebson, Queen's Coll.
 Charles Cameron, Queen's Coll.
 Henry Goldney Randall, Queen's Coll.
 Thos. L. Cloughton, Schol. of Trinity Coll.
 Walter Kitson, Schol. of Balliol Coll.
 Archibald Allen Cameron, Pembroke Coll.
 Robert W. Browne, Fell. of St. John's Coll.
 Charles Spencer Bunyon, New Coll.

MARRIED.

At All Souls' Church, Langham Place, London, by the Rev. the Provost of Oriel College, Francis Hawkins, D. M. Fellow of St. John's College, to Hester, third daughter of the Hon. Baron Vaughan.

CAMBRIDGE.

ELECTIONS.

The election of Representatives in Parliament for this University commenced on Tuesday morning, May 3; and closed at twelve o'clock on Friday the 6th, the numbers being, for

The Rt. Hon. Henry Goulburn.	805
William Yates Peel, Esq.....	804
William Cavendish, Esq.....	630
Lord Palmerston	610

The following summary of votes in each College is copied from the Poll-book:—

	G.	PE.	C.	PA.	Voters
St. Peter's Coll. ..	27	27	23	24	51
Clare Hall	34	35	18	19	54
Pembroke Coll. ..	18	19	14	14	33
Caius Coll.	43	42	28	29	72
Trinity Hall.	9	10	5	5	15
Corpus Christi Coll.	25	24	14	14	39
King's Coll.	22	21	25	21	46
Queen's Coll.	42	40	18	17	59
Catharine Hall ...	24	24	10	10	34
Jesus Coll.	36	35	25	24	61
Christ's Coll.	25	23	25	22	50
St. John's Coll. ..	214	220	100	99	323
Magdalene Coll. ..	11	10	23	21	33
Trinity Coll.	201	200	255	246	458
Emmanuel Coll. ...	44	42	22	20	66
Sidney Sussex Coll.	27	28	11	12	39
Downing Coll. ...	3	4	11	10	14
Comm. in Villá ..			3	3	3
Total	805	804	630	610	1450

There were 157 more voters polled than at the general election in 1826.

Christopher Clarke, B. A. Scholar of St. John's College, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and John Smith, B. A. of St. John's College, a Tyrwhitt's Hebrew Scholar of the second class.

GRACES.

A Grace to the following effect has passed the Senate:—

"To authorize the Syndics of the Press to pull down all the houses and buildings lately purchased by the University for the erection of the Pitt Press, (with the exception of Messrs. Watford's and Bell's houses), and to sell the old materials."

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Thos. Smith, Emmanuel Coll. Comp.
Vicar of Birtou and Stoke Mandeville,
Bucks.

LICENTIATE IN PHYSIC.

Henry Charles Duckle, Queen's Coll.

HONORARY MASTERS OF ARTS.

Lord Charles Wellesley, son of the Duke of Wellington.

Edward Ellice, Esq. Trinity Coll.

Francis Dashwood, Esq. Trinity Coll.

MASTERS OF ARTS.

Rev. Robt. Money Chatfield, Trinity Coll.

Spencer Horatio Walpole, Trinity Coll.

R. Mann Blackett Botcherby, St. John's Coll.

Lionel Olive, Corpus Christi Coll.

BACHELOR IN CIVIL LAW.

John David Hay Hill, Trinity Hall.

BACHELORS OF ARTS.

Robert William Bacon, King's Coll.

Edmund Durnford, King's Coll.

James Wanklin Dowell, King's Coll.

John Halsey Law, King's Coll.

Thomas Anderson, Trinity Coll.

Henry Robert Lloyd, Trinity Coll.

Harry Stephen Thompson, Trinity Coll.

Henry Thomas Lumsden, St. John's Coll.

Robert L. Hill, St. John's Coll.

Henry William Bates, St. Peter's Coll.

Eden Sep. Greville, Clare Hall.

John Banning, Trinity Hall.

John Forster, Trinity Hall.

Nathan Wetherell, Trinity Hall.

George Farish, Queen's Coll.

Francis Woolcock Pye, Queen's Coll.

William Barker, Catharine Hall.

John Maurice Jones, Catharine Hall.

Henry Mort, Catharine Hall.

Alfred Baldwin, Jesus Coll.

Joah Crossley, Magdalene Coll.

Ezekiel A. Rouse, Sidney Sussex Coll.

Henry Churchman Long, Christ Coll.

Charles Darwin, Christ Coll.

Chas. Wm. Henry Evered, Corp. Chr. Coll.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 9; Dr. F. Thackeray, the treasurer, being in the chair. There were presented to the Society a specimen of the Squacco Heron, by Mr. Price of St. John's College, and a very fine Coralline, from Madeira, by Mr. Lowe of St. John's College.—A paper, by Mr. Pritchard of St. John's College, was read, "*On a Method of simplifying the Investigation of the Figure of the Earth considered as Heterogeneous.*" The remainder of a paper by Professor Whewell was also read, "*On the Mathematical Exposition of the leading Doctrines in Mr. Ricardo's Principles of Political Economy*

and Taxation." It was shewn that Mr. Ricardo's proposition, that a tax upon wages must necessarily fall upon profits, cannot be maintained on his own principles. When stated mathematically, the question leads to an indeterminate problem, in which the rise of price and the fall of profits mutually depend on each other, and neither can be determined without some further assumption. Similar modes of investigation were then applied to the doctrine of exports and imports, and the different value of the money-metals in different countries, in consequence of their influx and efflux produced by manufacturing skill and other causes. Finally, formulæ were given on which, according to such principles, the rate of exchange will depend. Mr. Whewell concluded by observing, that he did not put forward such formulæ as applicable to practice, but as exhibiting the results of Mr. Ricardo's theories: and that if the principles were true and certain, mathematics would be the proper instrument for obtaining their consequences.

After the meeting Mr. Willis exhibited a numerous and curious series of experiments upon the subject of sound. Among these were, first, the experiment (originally made by Hooke) of the production of a definite musical sound by the impulses of the teeth of a revolving wheel upon a card; by means of which contrivance the rapidity of vibration of a given sound may be determined. This proceeding has recently been proposed anew by M. Savart.—Mr. Willis produced also an invention of Professor Robison, in which a definite sound is emitted by a stop-cock through which a stream of air passes, interrupted at regular small intervals. An invention similar to this has been put in other forms by M. Cagniard de la Tour, one of which forms is the instrument which he has called the *Syren*. A machine of Mr. Willis's invention was exhibited, (which he proposes to call a *Lyophone*;) by means of which it appeared that the sound in such cases is produced not by the periodical interruption of the current of air, but by the close recurrence of small noises; it was likewise shewn that by various dispositions of the holes through which the air passes, two or more sounds may be brought out at the same time. Mr. Willis repeated also some of M. Savart's experiments on *embouchures*, and shewed, contrary to the opinion expressed by that gentleman, that when air passes through a narrow slit against an edge, the note is *not* affected by the angle or material of the edge, or by the angle of the air; but only by the distance of the

edge, and its want of centrality; the effect of such embouchures when used in organ-pipes, and the manner in which the note appears in these cases to be determined, partly by the embouchure and partly by the pipe, was shewn by trial.—There were exhibited, likewise, some experiments manifesting the nature of the vibrations in the sounding-boards and bridges of violins, the office and effect of the sound-post, and the form which M. Savart, in virtue of his own views, is disposed to recommend for this instrument.

A meeting of the Philosophical Society was held on Monday evening, May 16; Dr. Haviland, one of the council, being in the chair. The last volume of the *Memoirs of the Royal Academy of Sciences at Berlin* was announced as having been presented to the Society. There was read a description of *Chiasognathus Grantii*, a new Lucanæous insect, forming the type of an undescribed genus; together with some brief remarks upon its structure and affinities, by J. F. Stephens, Esq. This insect, which is remarkable in several of its characters, especially the peculiar conformation of its antennæ and the brilliance of its colours, was taken by Dr. Grant, in the island of Chiloe, off Chili. A paper was also read by Dr. Clark, Professor of Anatomy, on the subject of a human monster of the kind called semi-double, the lower parts of two individuals being separate, and the upper parts, from the umbilicus, united. The existence of two hearts, with a connected circulation, combining the two systems of blood vessels into one, and the peculiar manner in which the two heads, united by their anterior parts, exhibited two lateral faces of imperfect structure, was described and illustrated by drawings. After the meeting, Mr. Willis exhibited a repetition of Mr. Trevelyan's experiment of the rocking of a bar of heated brass placed upon a cold plate of lead. Mr. L. Jenyns gave an explanation, illustrated by drawings, of the application recently made by Mr. Vigors, of the quinary system of Mr. M'Leay to the classification of birds. Some observations were also made on the relation between the quinary subdivisions of the *mammalia* and of the *aves*, and on the manner in which the transition from one class to the other appears to take place, by means of resemblances between the structure of the order *gliræ* in the former class and *rasores* in the latter.

The anniversary meeting of the Society for the election of officers was held on Tuesday the 17th. The following officers were elected for the ensuing year:—

Professor Sedgwick, Trin. Coll. President.
 Professor Cumming,* }
 Dr. Haviland, St. John's, } Vice-Presidents.
 Mr. Peacock, Trin. Coll. }
 Dr. F. Thackeray,* Treasurer.
 Professor Henslow,* } Secretaries.
 Professor Whewell,* }
 Rev. J. Lodge, Magd. Coll. Steward of the
 Reading-Room.
 Rev. R. Willis, Caius Coll. }
 Rev. H. Kirby, Clare Hall. } Old Council.
 W. H. Miller, St. John's Coll. }
 Rev. J. Challis, Trin. Coll. }
 Professor Clark, Trin. Coll. }
 Professor Jarrett, Cath. Hall. } New Council.
 Rev. L. Jenyns, St. John's, }
*The officers marked with an asterick are
 re-elected.*

The Report of the Treasurer on the state of the Society's funds was read. It was also stated that the collections of the Society continued to increase, especially in the departments of birds and insects, and that it had become absolutely necessary to enlarge the space appropriated for their reception. A report was then read by the Secretary, on the scientific proceedings of the Society in the course of the past year.

Among the communications made to the Society during the past year, there have been several by Professor Airy, referring to the recent discoveries about the properties of light, and in particular a memoir (very shortly to be published) on the very remarkable phenomena belonging to quartz, which had not previously received any satisfactory explanation, and which are in this memoir shewn to follow by a very curious application of the doctrine of interferences.

The theory of undulations, which appears to be now generally received among the most eminent philosophers of England and France, as the most probable opinion, perhaps we might say the true theory, concerning light, has made its progress in this country in a manner singularly slow and undistinguished, considering that its revival indisputably began with us. The doctrine of interferences, which is one of the most important branches of this theory, was propounded and urged by Dr. Young in various publications, beginning from 1800. It does not appear, however, to have made converts. *The Edinburgh Review*, then in the pride of its youth, spoke with great severity of these speculations, in several articles attributed to the present Lord Chancellor. These reasonings were treated as "dangerous relaxations of the rules of physical logic," and the Royal Society was entreated not to lend itself to the publication of such hasty and unsubstantial

papers. Dr. Young, however, followed undismayed the track of his own thoughts: and when the discoveries of Malus on polarization in 1810 threw some fresh difficulties in the way of the theory of undulation, he contented himself with observing that in the progress of science "doubt must necessarily succeed to apparent certainty, and must again give place to a certainty of a higher order." The discovery in 1811 of the colours produced by depolarizing crystals, were speedily reduced to their proper laws by Arago and Biot, and especially by the singularly varied and beautiful investigations of Dr. Brewster; and to these Dr. Young was immediately able, partially at least, to apply the theory of interferences. The full explanation of all the circumstances of this application was completed by Fresnel; and this, with the ulterior reference of these laws to the refractive elasticity of the crystals, must be looked upon as one of the most remarkable steps in inductive science, since the establishment of the law of gravitation.

The phenomena of quartz were, however, not yet completely explained. It was seen, indeed, that they necessarily suggested the idea of a twisting of the plane of polarization to the right or left; and the direction of this twisting was shewn by Mr. Herschel, in the *Cambridge Transactions*, to depend upon certain faces of the crystal. And one of the most curious and unexpected deductions from Fresnel's theory (a deduction obtained, it may be observed, by the interpretation of an impossible expression) led that philosopher to predict that a ray twice reflected in the interior of a certain glass rhomb, would possess properties similar to those of one of the rays in quartz; which, upon trial, was found to be the case. The light so modified is said to be *circularly polarized*.

Professor Airy's explanation of the appearances in quartz, consists in supposing a ray to be divided, by the double refraction, into two rays *elliptically polarized* in opposite directions. By this hypothesis, the rings, the central colour, the imperfect cross, and, in short, all the phenomena, are exactly accounted for.

After the reading of Professor Airy's paper, it occurred to him, that if light were elliptically polarized by means of Fresnel's rhomb, it would, under certain circumstances, produce in quartz, rings of a kind hitherto unobserved; the inner ones being circles, and the outer ones being formed by two continued spirals, interrupting the circles at a certain distance from the centre. This prediction was precisely verified by trial; and the law of

the ellipticity of the rays can also be thus determined.

To complete the optical theory of quartz, it now remains to determine the law of crystalline elasticity, by which such a separation of light can be produced as Professor Airy's theory points out; a problem probably of great difficulty, but not to be despaired of after what has been already done.

During the present year, the Society has also had presented to it a very numerous and curious series of experiments by Mr. Willis, on the sonorous vibrations of bodies. The experimental determination of the laws of these motions leads to a very striking collection of phenomena, fertile in curious properties and unexpected views; and a continuation of these researches by the eminent philosophers now engaged in them will probably, in a short time, reduce them to clear analogies and general laws. It is remarkable that we are thus made acquainted with the very extensive prevalence of *transverse* vibrations among the phenomena of sound. The supposed difficulty of conceiving such vibrations in the case of light had been one of the most serious obstacles to the progress of the undulatory theory.

The Society has also had read to it a memoir, by Professor Whewell, "On the Mathematical Exposition of some of the leading Doctrines of Mr. Ricardo's Principles of Political Economy and Taxation." Such an application of mathematics is to be considered not a means of obtaining truth, so much as the best method of tracing the consequences of certain assumptions. In any science, the progress from principles *down* to results may be advantageously conducted by such a mode of reasoning. The progress, however, of facts *up* to general laws, and from those to the most general, must be duly performed before the downward deduction can be

of any practicable application. This *upward* progress has, in all physical sciences, been one of extreme slowness and labour, and has occupied many persons and several generations to carry it through. Indeed, physical astronomy and mechanics were lately the only sciences which could be considered as complete specimens of its execution; to these, physical optics may perhaps now be considered worthy to be added. That moral, or mixedly moral, portions of our knowledge, like political economy, should differ so much from physical knowledge, that this ascent to the first and most general principles may be supposed to have been executed almost at once and by a single effort, we may, for the present, venture to doubt. This doubt, however, does not affect the object of investigations like this of Professor Whewell, though it may diminish their permanent value.

The active and persevering researches of Mr. Lowe, concerning the natural history of the island of Madeira, and the relations of the species found there to those in the neighbouring countries, have been among the contributions of the past year, and we owe several of the additions to our collections to the same gentleman.

Among the papers on the subject of pure mathematics have been a complete discussion of lines of the second order, by Professor De Morgan, of London, and a memoir on the solution of equations, by Mr. Murphy. In the latter, the author has shewn how to obtain, in all cases, by short and simple processes, series for the root of an equation, for any function of the root, for the sum of any number of the roots, along with the solution of various other problems. He has also pointed out the relation of his researches to those recently prosecuted by various other analysts in other countries.

NOTICES TO CORRESPONDENTS.

"G. B." shall appear, though, perhaps, in another form.

"Reconciliation," in this instance, does not suit us.

We beg "E. T. G." to accept our thanks.

For an explanation of the (supposed) difficulties mentioned by "P. S." we refer him to Dr. Comber's Companion to the Temple.

"J. R." is under consideration.

We can assure "W. W." that the facts were stated from *personal knowledge*, and we defy contradiction.

The Theological List of the Bishop of London, which appears in the present Number, concludes the series in our possession; and it now remains for us to offer a digested Catalogue of our own, as promised at the outset. We shall allow a short time to pass before we proceed to redeem our pledge, in the hopes that, should any additional Lists be extant, our friends will forward them for publication. Corrections or improvements in those which have appeared will also meet with attention and acknowledgment.